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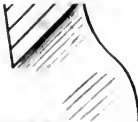


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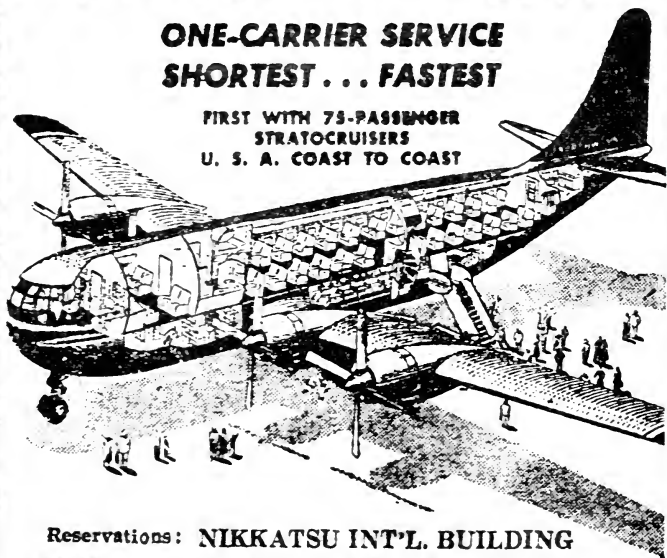
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THE JAPAN CHRISTIAN YEARBOOK 1951

Edited by

WILLIAM F. ASBURY
and
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THE CHRISTIAN LITERATURE SOCIETY
(KYO BUN KWAN)
CHRISTIAN CENTER BUILDING
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**The Japan Christian Yearbook
for 1951 is a continuation of the
Japan Mission Yearbook and is
also the forty-first issue of the
Christian Movement in Japan and
Formosa . . .**

The Japan Christian Yearbook is issued
under the auspices of the Fellowship of
Christian Missionaries in co-operation
with the National Christian Council of
Japan.

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Preface

The Japan Christian Yearbook once again appears in its prewar format designed to report the events of the single preceding year. Still, the ten stormy years during which this book was not published must receive additional coverage in the following pages. Last year's book could only scratch the surface of momentous happenings hitherto unvoiced. And the Yearbook welcomes to its pages the presence of reports of new missionary groups and the histories of their beginnings reporting for the first time.

The introductory survey by the Rev. Charles Germany provides a comprehensive background against which the Christian Church in all its aspects can be viewed. The Trends of Chapter II give prognostic evidence of the role of this nation that is the focal point around which the crises of Asia are whirling.

Joseph Stalin has said, "Give me a union with Japan and the Soviet will be invincible." The Protestant Christian Church in 1951 was also seeking a union with Japan. It sought to effect a Christian Force here that would unite with the great body of Christians over the globe. Its missionaries reached the greatest number in history; the number of its communicants, and perhaps most significant, the scope of its work reached into new, broader, more influential and heretofore untouched areas.

This was the year of the Peace Treaty, the MacArthur Dismissal, the Truce Talks in neighboring Korea--it was the year of microscopic examination of Japan by the nations of peoples of the world. Armies, ideas,

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diplomats, depurged leaders, new forces marched across Japan in the rush of events. The Church was there through it all, seeking with all its power to give its small groups strength commensurate with the greatness of the hours.

It was not the year of a national trend toward Christianity, though two great Protestants, Generals MacArthur and Ridgway, were the final authority in the nation throughout the year. It was still a time during which, "though it was easy to offer Christ to great crowds, it was as difficult as ever to bring individuals to the altar of complete dedication."

This book could not have been achieved without the help of Charles W. Iglehart and William Woodard who provided the wealth of their knowledge and experience in the form of suggestions and criticism; of Mrs. Dean W. Peterson who worked painstakingly to prepare the longest, most complete directories in Yearbook history; of Theodor Jaeckel who, with K. Morioka, translated and prepared new and more useful statistics; of A. J. Stirewalt, who prepared the obituaries, and of the contributors, busy as leaders of their own groups, who provided the reports.

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CHAPTER I

THE JAPANESE NATION DURING 1951

By Charles Germany

POLITICAL EVENTS AND INTERNATIONAL RELATIONS

The political year 1951 began in Japan in an atmosphere of optimism expressed in the New Year's addresses of both Prime Minister Yoshida and General Douglas MacArthur, then Supreme Commander of Allied Powers. Commendations were expressed concerning the accomplishments of the past year and hope was voiced that the year 1951 would see Japan refounded as a sovereign nation among the nations of the world. The ensuing events of the year brought a degree of realization to the hope, but the year ended in confusion regarding the nature and extent of Japan's responsibilities in the administration of the Treaty of Peace with Japan and the security alliance. In short the question before the nation at the end of the year was what exact meaning to give to the word "sovereignty" in political, economic and military relations, in the light of her material, moral and spiritual ties with the Western World.

THE POLITICAL BIG THREE

The political sphere was dominated during the year 1951 primarily by three major events: the dismissal of General Douglas MacArthur as Supreme Commander for the Allied Powers by the President of the United States, the peace treaty, and the security alliance with the United States.

Because of the deep-seated faith and trust which this nation placed in General MacArthur it was profoundly shocked when newspapers and radios on April 12 brought the news of President Truman's summary action. There had been a growing awareness of the difference of opinion regarding military strategy in the Far East between General MacArthur and the United States Department of State. There were rumors that Secretary of the Army, Frank Pace, Jr., had brought a reprimand to General MacArthur on the occasion of his visit to Japan early in April. Few, if any, in Japan, however, had any foresight of the step which was to follow on Apr. 11.

Fears that Japan might be relegated to a secondary position behind the requirements of Europe and that the peace treaty schedule would be delayed were allayed as General Ridgway declared in his first statement to the Japanese press that there would be no change in the basic policy regarding Japan. It was interesting to watch the reaction of Japan to the new Supreme Commander. The nation was introduced to a type of leadership markedly different in certain external respects from that to which it had become accustomed. MacArthur talked with few Japanese besides the Emperor and prime minister. He associated with no Japanese on social levels. He was seldom seen by the mass of people. Ridgway meets Japanese leaders and confers with them. He entertains them. He himself is often with the people. The General and Mrs. Ridgway appear together frequently in public on special occasions. A thoughtful Japanese said about this, "The Japanese people have something in them which responds on the one hand to aloofness, on the other hand to companionable leadership. MacArthur drew on the former. Ridgway draws on the latter."

Other issues aside, the MacArthur dismissal, as a demonstration of civilian authority over the military, followed by the full opportunity provided General MacArthur to defend his position before the American public and before congress provided Japan with a thought-provoking practical lesson in democracy.

Though the conference for the signing of the treaty of peace between Japan and forty-nine other nations of the world came as late in the year as the first week in September, in terms of anticipation before and in terms of practical details afterwards, it has commanded the major attention and concern of the nation throughout the year.

It will be remembered that the United States originally announced its intention to initiate steps leading toward a conclusion of a treaty of peace with Japan on September 14, 1950. Later in November a series of seven principles for peace with Japan were announced, on the basis of which America called upon other nations of the Far Eastern Commission to enter into discussion regarding peace with Japan.

Chief architect of the peace treaty, Ambassador John Foster Dulles, arrived in Japan again on January 25 for a stay of 17 days. The object of the visit was to discuss issues of a treaty first with occupation and United States diplomatic officials, then to seek an expression of opinion from Japanese political leaders. As early as Dulles' First visit of 1951, the central problem of the security of Japan following the conclusion of a treaty of peace began to emerge. At that time the matter of stationing United States forces in Japan was raised. Dulles later conferred with Governments in the Philippine Islands, Australia and New Zealand.

A provisional treaty text was received by the Japanese

government on March 27. This was later made public on April 5. With the ostensible purpose of conferring with Japanese leaders on the basis of this text, Mr. Dulles arrived in Japan again on April 16, for an eight-day period. At this time a clear-cut proposal for a joint United States-Japan security alliance was discussed.

On June 4 Mr. Dulles, in company with his assistant, Minister John M. Allison, left Washington for London to begin a series of delicate conferences with British officials concerning a proposed treaty draft prepared by Great Britain. Mr. Dulles went to Paris, then back to London. There followed a round of conferences at home and abroad with the officials of other nations closely concerned with the signing of a treaty of peace with Japan.

On Sunday, June 24, Allison arrived in Japan by way of London, Paris, Pakistan, India and Philippine Islands to carry out discussions with occupation and Japanese officials.

The treaty outline was primarily the result of conferences the United States and Great Britain in London. It was this treaty text which was made public on July 13. The questions which continued to loom large in the Japanese mind concerned the extent of true sovereignty the nation would receive through the treaty, the nature and extent of reparations which might be laid upon it, the character of its military responsibilities, the return of some of its former island possessions, the position which major nations might take regarding its international economic freedom, and the focusing of international concern upon the Potsdam Declaration provisions requiring the return of prisoners of war (some 250,000-350,000 Japanese prisoners still remaining in Russian hands).

On July 20 Japan received an official invitation from the government of the United States to attend a confe-

rence for the purpose of signing a treaty of peace, to be held in San Francisco. At this time Washington called upon the nations of the world to make any final recommendations which they might have regarding the treaty. On August 15 Mr. Dulles released in Washington what he termed the "absolutely final" draft of the treaty. To this treaty of twenty-seven articles was appended a special voluntary protocol designed to adjust the effects of war upon private contracts, insurance agreements, and negotiable instruments of signatory nations in relation to Japan, and also two separate declarations on the part of Japan. One indicated Japan's resolve to abide by treaties and conventions signed before World War II, and to give allegiance to certain international treaties and to the United Nations in the postwar world. The second declaration concerned mutual pledges regarding the graves of war dead in foreign lands.

At this time Prime Minister Yoshida and his Liberal Party Government were making gestures toward opposition parties in the effort to form a supra-party delegation for the peace treaty conference. When overtures were made in July, the Socialist Party flatly refused. The Democratic Party demanded that as the basis for their participation in the delegation a special session of the Diet be called for the purpose of a full explanation of the course of preparatory talks between the United States and Japan. Yoshida refused this demand at first, but later reversed his decision. An extraordinary session of the Diet was held during three days from August 16 through 18. On the closing day of the special session, the following six official delegates were confirmed by both houses: Prime Minister Shigeru Yoshida, Finance Minister Hayato Ikeda, Governor of the Bank of Japan Hisato Ichimada,

Liberal Representative Jiro Hoshijima, Democratic Representative Gizo Tomabechi and Democratic Party Muneyoshi Tokugawa. The Democratic Party insisted, however, that Tomabechi was authorized to sign only the peace treaty, feeling that the contents of the security alliance had not been announced in sufficient detail. This delegation, increased to fifty by alternates, advisors and assistants, represented Japan at San Francisco, September 4 through 8. On September 8 the official representatives of 49 of 51 countries present signed the instrument of peace. Russia, Czechoslovakia and Poland abstained.

Shortly after the formal close of the peace treaty conference, the ceremony for the signing of the security alliance between Japan and the United States was completed in less than a quarter of an hour in the noncommissioned officers club of the U. S. Sixth Army's Presidio headquarters in San Francisco. Prime Minister Yoshida signed the agreement on behalf of Japan. Secretary of State Dean Acheson signed for the United States. With the exception of Gizo Tomabechi, the entire Japanese delegation was present for the ceremony.

The security alliance with the United States is a brief, five-article document designed to permit at Japan's request, the retention of limited American military forces in Japan to give it military protection until such time as adequate United Nations defense arrangements can be achieved. The document provides that the American forces will intervene in disturbances within Japan only at the express request of the Japanese government and in the event the disturbances are caused by an outside power. The document also provides that no internal bases will be leased to a third power without the prior consent of the United States of America. Japanese leaders were concerned over

the administrative details of the security agreement. Authoritative conferences, regarding the administration of the agreement were scheduled to be started in Japan in January or February of 1952 upon the arrival of Mr. Allison.

Ratification

The peace treaty and security pact were ratified by Japan's House of Representatives on Oct. 26 and by the House of Councillors on Nov. 18. The ratification was achieved by a large majority of both houses. Leaving immediately Sunday night, the 18th Deputy Chief Cabinet Secretary, Toshihiro Kennoki, carried the documents to Nara, where, on Monday, they were signed by Emperor Hirohito. Kennoki then returned quickly to Tokyo, where the Imperial Seal was placed on the documents. Kennoki reported to the cabinet. On Nov. 25 Keiichi Tatsuke boarded a plane for America to carry the historic documents to Washington for deposit with the United States government.

Japanese Reaction

Japanese reaction to the peace treaty and security alliance is complex, not only in the sense that a number of different circles represent different thoughts and interests, but also in the sense that in the individual mind there is a conflict of a deep emotional reach between fear, lofty ideals and the practical military, political and economic necessities of the Far Eastern situation.

First, concerning the positions of Japan's major political parties, — the Liberal Party in power at the present time, has throughout the year maintained a consistent policy of support of both the peace treaty and the secu-

rity alliance. There are, of course, dissenting voices within the party, but its main strength remains definitely in support of the two alliances in which it, through Prime Minister Yoshida, has carried major responsibility.

The Democratic Party began the year in support of a treaty of peace. The position of the Democratic Party during the greater part of the year has been so nearly that of the Liberal Party that its particular reason for existence has on a number of occasions been called into question. Lacking the character of a true opposition party exerting critical influence over the Liberal Party, political analysts and newspaper editors have repeatedly called for a coalition of the two parties. Though the Democratic Party was slow to cooperate with the Liberals in a joint peace treaty delegation, the real issue was not with differing political positions, but was, according to the Democrats, the way other political parties and the nation had been left out of the high level U.S.-Japan conferences leading up to the shaping of the treaty. Prime Minister Yoshida, at Democratic insistence, agreed finally to calling the Diet together for the special session Aug. 16 through 18. During this session Yoshida gave a major address before the Diet in which, particularly for Democratic consumption, he outlined the details of international conferences which had gone into the writing of the treaty. Pacified to a degree, Gizo Tomabechi, Chairman of the supreme committee of the Democratic Party, joined the delegation. The party still refused to participate in the security alliance. However, when the House of Representatives and House of Councillors respectively on Oct. 26 and Nov. 18 voted to approve the treaty and alliance a strong majority of Democratic Diet members voted with the Liberal Party in support of the measures.

During the last month of the year, however, the Democratic Party underwent a marked change and it set about taking the necessary steps, as well as declaring its resolve, to organize middle-of-the-road political groups into a strong opposition party.

The Socialist Party presents the most confused position regarding the peace treaty and security alliance. Early in 1951 the left-wing of the party succeeded in pushing its famous "three principles"—an all-inclusive peace treaty, absolute neutrality, opposition to rearmament and military bases—over the heads of the right-wing as the official party position. The left-wing further took a position to the left of left when party chairman Mosaburo Suzuki and his party delegation from Japan at the Socialist International meeting at Frankfurt, Germany, during the first week in July refused to place a vote with the world majority in favor of armed defense against the threat of Communism. The friction between the left and right factions within the party continued throughout the year until a general split took place on the occasion of the party's October convention. A number of the Socialist left-wing Diet members voted in opposition to the peace treaty and alliance during the ratification sessions of both houses, although some 30 left-wing Councillors voted in support of both documents.

Though lacking complete intra-party unanimity, the Democratic Party Diet members approved both the treaty and alliance during the ratification sessions. The Communist Party has been consistent in its opposition to both documents.

Second, concerning the position of Japan's labor groups in relation to the peace treaty and security alliance, the labor unions in Japan have been deeply influenced by the

split within the Socialist party. Hence, it is possible to trace a similar division of opinion regarding the treaty and alliance within the ranks of labor.

Early in the year Japan's largest council of federated labor unions, the Japan General Council of Trade Unions, hereafter referred to as the G.C.T.U., with a membership of over 3 million, voted to espouse the three principles of the Socialist Party. During the course of the year, however, as within the Socialist Party a clear cut division of opinion emerged. The G. C. T. U. is composed of three major groups, the Japan General Federation of Trade Unions, the National Federation of Industrial Unions, and a number of Unions directly affiliated with the G.C.T.U. Of these three groups, the strongest support for the treaty and alliance come from the General Federation of Trade Unions. On the occasion of the national convention of the National Federation of Industrial Unions, Nov. 30 through Dec. 2, a large number of its members voted to join with the Socialist left-wing group to organize a new party to represent the struggle of the working class. The official position of the National Federation of Industrial Unions reflected in this convention was in opposition to both the treaty and alliance.

Among the unions directly affiliated with the G.C.T.U., the National Railways Labor Union, with some 500,000 members, illustrates the characteristic split. At its convention in June, it voted to accept the Socialist three principle position, and at that time dissolved its Democratization League. On Sept. 2, however, a right-wing group of the union, largest railway workers union in the world, organized a New Democratization League in opposition to the union's three-principle position. Similar moves have taken place in the National Federation of Textile Industries

Labor Unions, the All-Japan General Federation of Private Railways Labor Unions and in the All-Japan Federation of Metal Mine Labor Unions.

The reasons for the large following which the left-wing Socialist position claims among the labor unions are both political and economic. There is the general feeling that the threat of Russian aggression in relation to Japan has been overdrawn. Hence, they are opposed to large-scale rearmament and to the presence of foreign military forces in Japan, which might cause Russia to turn defensively against Japan as a Western satellite. They fear the effect which a rearmament program in Japan would have upon domestic economy and the standard of living. They believe that a strengthening of Japan's National Police Reserve and her Maritime Safety Bureau will provide Japan with sufficient defensive strength to maintain internal order and protection from invasion. The dream of Japan as a neutral power in the Far East is strong among labor, as it is among political adherents of the left-wing Socialist position and of some middle-of-the-road groups. Debates have raged concerning the relation of security agreement steps to the Constitution. The twin fears that the Japanese official police force might be used in overseas action and that there may be a recrudescence of the old military regime are clearly present.

Religious groups as such have not taken concerted stands either for or against the peace treaty and security alliance. A special Commission on International Affairs was appointed by the National Christian Council in Japan to study the general international situation and to prepare a statement of the Christian position. This was handed to Mr. Dulles early in the year. It suggested the desirability of an over-all peace treaty, but indicated that

Christian groups would be content with a peace of limited scope if a universal treaty were not possible.

Numerous small religious organizations were established during the year by political radicals and religious idealists. Public demonstrations were promoted. One of the most sensational was held in the precincts of Yasukuni Shrine, sacred to Japan's war dead, where amidst red banners a number of speakers, including a Christian minister and an American missionary, addressed a crowd of approximately 20,000 persons in opposition to the peace treaty, security alliance and rearmament.

The atom bombing of Hiroshima and Nagasaki was commemorated by street meetings which demanded an over-all peace treaty and opposed rearmament.

A small group of Buddhists showed great zeal in propagating their pacifist convictions by publications, demonstrations and street meetings, sometimes alone, sometimes in cooperation with Christians. They appeared to feel just as deeply as do some Christians that theirs is a religion of peace and that Buddhists are responsible for peace in Asia. But, in general the Buddhists responded no more readily to their radical leaders than did Christians.

Shinto leaders, as a rule, have kept aloof from the public discussions, but there are groups of younger priests who are thinking seriously on the matter. One prominent young Shrine Shinto priest, who is opposed to rearmament, withdrew from a radical peace organization because he was unable to take a completely non-violent position and unwilling to remain in the organization as long as its promoters publicly advocated that point of view. As might be expected, some Shrine Shinto leaders are opposed to the security alliance because of concern over the implied limitations on Japanese sovereignty. Of

the 12 sects in the Sectarian Shinto Federation, only one (*Konko-kyo*) takes an active part in the peace movement, and its activities are largely channeled through the International Religious Federation.

A declaration by 60 American Churchmen against Japan's rearmament and a statement signed by 34 missionaries, having the same purport received little attention in the general press, although it was mentioned in some religious periodicals.

While the most radical peace advocates among religionists are indifferent to the ideas of their associates, others are sensitive to the danger of being "fellow travelers" and are not supporting pacifism irrespective of the source. Some religious leaders have thought they recognized the hand of communists at work and have withdrawn from certain pacifist organizations. Much more caution in this request was exercised in the closing months of 1951 than was evident in the earlier part of the year.

In spite of the radical character of some peace groups in Japan, there have been expressions by moderates of all faiths who, while opposing extensive rearmament and abolition of the constitutional provision renouncing war, none-the-less approve provisions for self-defense and recognize that Japan cannot expect other nations to protect her unless the Japanese themselves make some efforts on their own behalf.

Among the general public in Japan, as well as in official circles there is debate on the real relationship of the security alliance to Article 9 of the Constitution renouncing war. There is concern about what costs Japan may be responsible for in the maintenance of American military bases, and the effect this will have on the general economy. Prime Minister Yoshida in late December

announced his plan to increase the national Police Reserve to 120,000 and to add 20 vessels to the Marine Safety Board fleet by early 1953.

The great majority of Japanese people recognize that some military establishment is inevitable, but they are anxious that it shall remain under civilian control and never again gain a determining hand in national life. The word "rearmament" has an ominous sound, as if it meant that the "old order" were to be restored. It is regrettable that the slogan makers could not have found another word or a forward looking phrase in accord with the spirit of democracy which would have been more in harmony with the spirit of the people.

Reparations

The question of reparations rests like a great weight upon the backs of the Japanese people. During the early part of the year and to the time the later drafts of the treaty appeared, there was the fear that a treaty of peace might lay burdens of reparations upon the nation that would destroy its economy and reduce the standard of living to a mere subsistence level. Article 14 of the peace treaty in its final form is as clear an indication to the Japanese people as anything else that the nations of the world want them to be able to resume a position of responsible participation in the family of nations. By Article 14 the Japanese people understand that they may be able to repay major reparation claims through their "facilities and services." They are hoping that the payment of financial claims can be placed upon a long-range basis in a way in which the economy can support the payments and yet maintain a stable development.

The Philippine government formally invited Japan to send a delegation to Manila for introductory discussions on principles of reparation payment. This mission was sent in January of 1952.

Indonesia, another principal reparation claimant, sent a delegation to Japan on Dec. 15 to begin conferences with the Japanese government on principles of reparation payment.

Growing International Participation

During the latter part of the year invitations came to Japan from a number of countries, among them India, Formosa and Spain, to open negotiations toward the resumption of diplomatic relations. It is expected that the year 1952 will see great strides taken in the area of renewed relations with the nations of the world.

In this connection, as the year 1951 ended, the issue of recognizing Nationalist China rather than Communist China, was brought sharply to the fore during the visit to Japan of two United States senators. Senators John Sparkman and H. Alexander Smith, both members of the Senate Foreign Relations Committee, while assuring Japan of her sovereignty, at the same time indicated that ratification of the treaty of peace in America might be considerably delayed by Japanese overtures toward Peking. Japan is troubled by the fact that extending recognition to Taipeh may make a resumption of relations with Peking impossible. Also, by the fact that America and Great Britain are divided on the issue, a problem which supposedly had been solved earlier by the decision to let Japan make her own choice in the matter. It was apparent at the end of the year, however, that Japan would follow the lead of America in recognizing

the Nationalist Government.

By the end of 1951 Japan had opened overseas agencies in the principal cities of the world, including Bonn in Germany.

Also, during 1951 Japan was admitted to the following international organizations: International Whaling Convention, World Health Organization, International Wheat Council, International Materials Conference, International Labor Organization, UNESCO and Food and Agriculture Organization. Also, in 1951 for the first time Japan instead of a recipient only became a contributor to the United Nations International Childrens Emergency Fund. UNICEF provided raw cotton which was processed in Japanese textile factories and sent on for relief in Korea. Also, one day's receipts of the Community Chest Fund were set aside for UNICEF.

The visit of John D. Rockefeller, III, in January and February, emphasized international cultural relations. Through scholarships abroad, exchange of religious and professional missions, and in many other ways Japan is increasingly participating in the cultural life of the world.

Not the least important phase of Japan's growing international relations has been her activities in the world of sports. In March an 80 member team from Japan took leading honors at the Asian Games Festival a seven-day athletic festival held in New Delhi with teams from 11 nations competing. In April Shigeki Tanaka attracted world-wide attention by winning the Boston Athletic Association marathon. In May Japan was officially invited to compete in the 1952 Olympics, in preparation for which her choicest athletes are now in serious training supported by wide national interest. Aside from these major events in 1951 Japan has had her most

active year since the war in international athletic exchanges. Japanese athletes have conducted themselves well in foreign lands and have proved capable ambassadors of goodwill.

Major Political Events

Aside from General MacArthur's dismissal, the peace treaty and security agreement, attention should be directed briefly to some other major political events of the year.

In an address prepared for Constitution Day, May 3, but released earlier in order to stop the spread of rumors, General Matthew B. Ridgway announced that he had authorized the Japanese Government to review the existing ordinances which had been effected in order to implement Occupation directives. The Government appointed an Ordinance Review Committee which began to focus attention immediately upon the matter of depurging some categories of the remaining 193,117 people still banned from certain types of service because of wartime activities. The Government was embarrassed by the special memoranda cases, including, significantly enough, Ichiro Hatoyama, president of the Liberal Party at the time of his purge. This particular problem was removed on June 16. GHQ SCAP issued a directive rescinding its action on the memoranda cases. Shortly after this on June 20 the first depurge list of 69,000 names was announced. Early in July the second list of 14,000 names was released. In the fall the third and fourth lists of some 100,000 names were announced.

The Ordinance Review Committee gave its attention to a number of matters to be brought before the 13th

Diet in January. Among them are measures revising the Antimonopoly Law and earlier action on the break-up of the great financial groups.

Reorganizing the Electric Power Companies

In March the death knell sounded over Japan's giant electricity monopoly. Through the Excessive Economic Power Deconcentration Law the government empowered the Public Utilities Commission to proceed with the reorganizing of the electricity monopoly into nine regional companies. A final directive was issued Mar. 30 announcing May as the deadline by which time the new companies must begin to function.

Police Law Reform

The eyes of the entire world have been focused particularly upon the changes taking place in Japan's Police organization. The 11th Diet passed a measure the principal features of which were the encouraging of greater cooperation between the National Rural Police and autonomous local police units, a series of provisions making possible NRP activity within a local area in time of emergency at the request of the local authorities, an increase of NRP strength from 30,000 to 35,000 by permitting a total of 5000 new members to study in police schools and a clause permitting local communities to vote on continued maintenance of an autonomous police unit or requesting the NRP to provide local police protection.

It is significant to note that in a series of nationwide local votings in the fall of the year, Japan's rural communities voted almost unanimously to abolish their local autonomous police units in favor of NRP protection. There were two primary reasons for this action: the high

cost of maintaining autonomous police units, and the feeling that better police protection could be provided by members of a national organization not having local ties. These reasons may be valid, but there is the fear that rural communities in Japan have sacrificed a foundation principle of national democracy, and have subjected themselves to a national authority which could be manipulated again exactly as Japan's police organization was in the past.

Yoshida Cabinet Reshuffled

A realligning of cabinet membership was rumored early in 1951, but was not officially announced until July 4. At that time six new members were brought into the cabinet. The ostensible reason for the reorganization was to strengthen the cabinet in anticipation of forthcoming peace treaty developments. On the other hand, the almost universal comment of Japan's political analysts was that Prime Minister Yoshida had loaded his cabinet with professional politicians.

Government Personnel Reduction

Early in 1951 the Liberal Government announced an ambitious plan to reduce personnel in the government bureaus. A measure was drafted and submitted to the 12th Diet. When passed the personnel slash had been reduced from 88,000 to 60,127. Prime Minister Yoshida was dissatisfied and immediately announced another personnel measure for the next Diet.

Local Elections

The commanding political event of 1951 on Japan's local level came at the end of April with the elections

of mayors, town councilmen, prefectural governors and assemblymen. The fear of communist infiltration of rural Japan was greatly allayed by the overwhelming conservative victories throughout the nation. In the municipal and town elections, Japan achieved the highest voting turnout of her entire history—91.1 per cent. The turnout for prefectural elections was also high—83 per cent. Liberal and Democratic candidates and independents inclined towards the politics of these two parties took the great majority of local and prefectural posts.

In the prefectural agricultural committee elections of August 21, conservative candidates won 601 seats out of a total of 672, or 9.5 per cent. Only one communist candidate was elected, though several leftists were seated.

The Year With the Diet

The 10th Session of the Diet met for a total of 178 days from January to June. Recesses were frequent, particularly those leading up to the local elections at the end of April. The 10th Diet reviewed a total of 278 bills and approved 253, most of which were reportedly inconsequential. The Nippon Times commented editorially on June 7, "Its (the 10th Diet's) worthy accomplishments were few and far between. It certainly did not distinguish itself in any remarkable way to credit its position as the highest organ of the state." The *Mainichi* editorial for June 6 was more succinct, "We wonder what on earth has been achieved by the 10th Diet."

The special 11th session of the Diet, from August 16 through 18, was convened for the specific purpose of a briefing of legislators regarding steps leading up to the

final draft of the peace treaty and security alliance and their significant features.

The 12th extraordinary Diet sat for a 52-day session ending Nov. 30. The major achievement was the ratification of the peace treaty and security alliance, achieved by a strong majority in both houses. A third major issue before this Diet was the bill for reducing Government personnel, commented on earlier.

The 13th regular session of the Diet was convened on December 10. This Diet bore the responsibility for determining the 1952 budget and advance administrative measures relating to the peace treaty and security alliance. The Diet went into recess on Dec. 15 after passing four bills of little national significance. It adjourned to reconvene for major work on Jan. 22, 1952.

Current Position of the Liberal Party

As the year ended, the position of the Liberal Party was weakened by three late developments. First, was its inability to carry out the decontrol of rice, a pledge it had made to its constituency. It further lost prestige by the watered down personnel reduction bill finally passed by the 12th Diet.

Second, as the year ended it seemed that a new vision and sense of mission had infused the Democratic party. It moved with great rapidity in rallying middle-of-the-road political groups into a strong opposition alliance. Representatives from the Democratic Party, Farmers Cooperative Party, Ryokufu-Kai, Daiichi Club, Shinsei Club and Shinjin-Kai came together for preliminary discussions. They aimed to lift Democratic parliamentary power from 92 to 110. A preparatory committee was inaugurated on Dec. 19 to begin serious planning

for the new opposition party organization. The proposed platform features a welfare state, with a planned capitalistic economy; economic cooperation with the United States on defense production and the development of South East Asia; a position pressing for the return of Nansei Shoto, Okinawa, the Kuriles and Ryukyus to Japan, together with a reduction of reparations and an increased domestic food-production policy. If the development of this new party is carried through to a successful conclusion in 1952, it would provide a serious threat to the Liberal Party. The new party's first-announced basic aim was the overthrow of the Liberal Government.

It is significant to note that right-wing Socialist Leader Katayama, too, is pressing for a regrouping of opposition strength around the right-wing camp of the Socialist Party. This could weaken the effectiveness of the proposed new Democratic party, but that did not seem likely as 1951 ended.

The third threat to the Liberal government is the demand being voiced for a dissolution of the Diet and a new election early in 1952. Prime Minister Yoshida has declared his intention to carry through to the end of the party's regular term. As the year ended, it seemed likely that the Liberal government would declare a reelection later in 1952 following peace treaty ratification by the parliaments of the signatory nations at San Francisco.

Miscellaneous

Of political significance was the death on March 10 of Speaker of the House Shidehara, at the age of 78. Shidehara's death was lamented by the many who have

valued his democratic statesmanship in pre-war Japan. Joji Hayashi was elected to succeed him.

The nation mourned the death of the Empress Dowager, who like Shidehara, died of heart attack. The Empress Dowager was 66 at the time of her death Thursday afternoon, May 17.

SOCIAL MOVEMENTS

Social movements in Japan during the year 1951 were characterized by gradually increasing independence and responsibility on the part of the various Japanese social organs and agencies together with a gradual curtailing of Occupation controls. This process was given sharp impetus on the occasion of the Constitution Day announcements by SCAP, giving the Japanese government authority to review the ordinances drawn up for the purpose of giving effect to Occupation directives. This action was followed on May 18 by another GHQ SCAP announcement concerning the abolition of eight Civil Affairs Regional Organizations. This action took most Occupation units, with the exception of tactical troops and of Counter Intelligence Corps detachments, out of the greater part of Japan. Later in May it was announced that all Japanese labor used by the Occupation would be paid for by the United States. It was also announced that wages of personal servants in Occupation homes would be paid directly by the individuals served.

The year has seen a series of changes modifying the position of non-Occupation foreigners in Japan. There has been a gradual curtailment of the special privileges benefiting the foreigner. At the end of the year tax-free buying was cut off even for Occupation personnel. Also, as of Dec. 31, convertible yen a special yen convertible into dollars, created for the use of foreigners, was abolished. In mid-December a group of Japanese government officials met with the American Chamber of Commerce in Tokyo at a luncheon meeting and stated that in their opinion from Jan. 1, 1952, foreigners in Japan would be

under the same restrictions as the Japanese people.

Psychologically, also, the position of the foreigner in Japan has seen marked changes during 1951. The Japanese people became increasingly vocal in their criticism of special favors shown toward foreigners. A special fleet of late model taxis put on the streets in one city of Japan to serve foreigners exclusively drew marked criticism from foreigners as well as from Japanese. From Jan. 1, 1952, specialty stores handling imported foodstuffs, hitherto limited exclusively to foreigners, were opened to Japanese also. Foreigners will continue for a time to enjoy a fifty per cent deduction in income taxes, but aside from this, they are subject to all the taxes which are binding upon the Japanese.

In the face of mounting internal control and responsibility, questions for speculation in the general social field are the depth of the Japan's grasp of democracy, the moral health of the nation. The strength of certain forces both of the right and of the left aiming for control of national life, and the ability of the nation to solve some central problems in social areas.

Moral Health

The question of how deep the roots of democracy really are in Japan will be dealt with in Section II of the *Yearbook* in a special article by Dr. Iwao Ayusawa of the International Christian University. Let us turn to review of the moral picture which the year presents. Unfortunately, in Japan as in some other countries, scandal, fraud, and crime hold a position at the center of the picture.

Since the end of the war, the National Rural Police

headquarters reports, crimes increased year after year until in 1948 and 1949 a peak of 1,600,000 cases was reached. The January-September period of 1951, however, saw an eight per cent drop over the corresponding period of 1930 when 1,010,000 cases were recorded. The rate of apprehension rose to a post-war high of 68.3 per cent for the same period. The incidence of murder for this period decreased 187.9 per cent over last year with an apprehension rate of 96.1 per cent. On the other hand the incidence of indecent sexual behavior in 1951 increased 187.9 per cent over 1950.

A significant phenomenon of the year was the lower age level of criminal and misdemeanor offenders. The unstable social situation since the end of the war, unemployment, the hardships of the farmers and small businessmen, and inflation are listed as contributory factors to the insecurity of young people in Japan. More than one newspaper editorial through the year referred to Japan's lost generation, indicating concern over lax moral standards, lack of a sense of responsibility, absence of a sense of meaning in life, and the need to relearn the lesson that comforts and advancement come through hard work.

Japan like America, faces an increasingly serious narcotics problem. The incidence of use is highest among 17, 18 and 19 years old youths. From January to June narcotics control officers discovered some 1000 cases of narcotics trade. Twelve kilograms of drugs valued at three million yen were recovered. In the face of this problem, the Welfare Ministry is planning a bill which will stiffen the law against dope dealers. According to present regulations, drug importers are punishable with a

prison sentence of only six months to five years and a fine from one thousand to 50 thousand yen. The Welfare Ministry wants the sentence to be raised to from ten to fifteen years, with the fine beginning at two hundred thousand yen. (The 1951 foreign exchange ratio placed the value of yen at 360 to the dollar.)

Child labor violations remained a problem. Labor Ministry statistics reveal that from July, 1950, through June, 1951, 674 children were indentured, Commissions averaged only three thousand yen (about eight dollars) per child. Debt-burdened homes constitute the basic source of the children being sold.

During the year major cases of scandal, fraud, or graft were unearthed in the following concerns of national significance: Maritime Safety Board, Japan Salt Transportation Company, Japan Monopoly Corporation, the School Lunch Division of the Education Ministry, National Tax Bureau, the Phone Bureau of the Telecommunications Ministry, the National Railway System. In the face of the high occurrence of scandal among government officials, Prime Minister Yoshida, at a meeting of the House of Representatives' Budget Committee in November, promised the creation of an agency to supervise the execution of budget plans, increased penalties for corruption were also promised,

Along with their characteristic restriction, gambling and lottery have played their part in the post-war rebuilding of Japan. A sharp official voice against vice is blunted by the fact that schools and institutions have been rebuilt and a significant part of the national budget has been underwritten by the proceeds from different forms of lottery and gambling. When the budget for 1951 was drawn up, revenue from gambling, amusements, tobacco

and liquor, was estimated at 107 billion yen, at that time 40 per cent of total national revenues. Bicycle and horse racing have provided large sources of income for local governments. The 10th Diet enacted a bill designed to popularize dog racing, in addition to horse and bicycle racing. This bill was drawn up by legislators and enacted in spite of reports about the toll other forms of racing were taking of the nation's moral resources. Late in November Finance Minister, Hayato Ikeda, speaking in the House of Councillors, came out in favor of the abolition of government sponsored lotteries.

However, his voice was considerably weakened by the fact that his office was at the time busily promoting three large year-end lotteries one of which offered a 4 million yen purse.

1951 saw a continuation of the **pachinko** (a sort of pinball machine that is in a vertical position) craze. Newspapers and periodicals have carried frequent reports of personal and domestic tragedies resulting from its influence. One school boy spent most of a semester's tuition on the machines and used the rest for sleeping pills in an effort to take his life. The editorial in the Nippon Times, December 3rd, drew attention to the Tokyo Metropolitan Assembly's consideration of an increase in tax on pinball machines. However, the editorial was not clear as to whether the high tax was for the craze, or for cashing in on the lucrative business.

In December the Ministry of International Trade and Industry placed a ban on the further building of bicycle race tracks. The action met with wide public approval, but it was unfortunate that the action was not taken sooner when the building of tracks was at its height.

The Amano Incident

An interesting, and significant sidelight on the Japanese critical moral situation was the Amano incident. On the occasion of a tour of inspection of the Hokuriku District in September, the Minister of Education, Teiyu Amano, was reported to have made a statement to the effect that he will publish a code of ethics for the nation following the ratification of the peace treaty. An explanation of the statement was requested by the House of Councillors on Oct. 15. The code was reportedly divided into four parts, the individual, the family, society and the nation. The central thesis of the code, however, described the Emperor as the moral center of the nation. With this incident, a good deal of change had come about since the opening of 1951 at which time the Tokyo Board of Education banned the singing of "**Toshi no Hajime**" ("Beginning of the Year") on the grounds that it might be interpreted as deifying the Emperor. The Yomiuri Newspaper in an editorial, Nov. 19, called the code, which was to have been circulated to public schools through local Boards of Education, the new version of the Imperial Rescript on education.

Needless to say, the statement of Amano drew sharp criticism from educators and religious leaders throughout the nation.

On Nov. 27, nine leading educators appeared as witnesses before the House of Councillors' Education Committee then studying the issue. Only one of the nine failed to express opposition to the Amano plan. They reacted strongly against Amano's conception of the Emperor as the center of moral life and as a perfect moral model. They also voiced strong criticism of his taking

the step while he was the Minister of Education.

The incident was brought to a close more or less Nov. 27 when Amano stated that, in response to public reaction, he would reconsider his pamphlet from the standpoints of form, content and time of publication. At this time Amano told the Tokyo Shimbun, "I am willing to deal with the matter with an open mind. I cannot understand, however, why there is so much opposition. When I say that the Emperor is the moral center of the nation, I mean that from him emanate all faith and love. I am only saying that he is the center of all love."

Theological and philosophical sentiments aside, it was obvious to many that the Minister of Education was about to take a step which would have placed a tremendously powerful tool in the hands of strong reactionary forces now regrouping themselves and planning strategy for the shaping of national life.

Left or Right ?

A debate of critical importance continued throughout the year 1951 concerning the strength of communistic forces of the left, and reactionary forces of the right in Japan.

A special article in the Nippon Times, Dec. 11, stated, "A Japan quite different from the apparent Japan, is closely concealed though in full operation, behind a curtain." The influence of this Japan behind the curtain has been felt in a series of incidents throughout the year. This influence in certain labor unions has been responsible for many of the strikes and for much of the general social unrest. It was felt in June when, through the instigation of the communist All-Japan Students Federation, a group of students at Nagoya University staged a

demonstration, in opposition to the coming of Dr. E. A. Lanier to the faculty of the university as group foreign instructor. The university authorities, however, overruled the student action, and Dr. Lanier arrived early in July to assume his post. The Japan behind the curtain was particularly of influence in mid-November when a group of a thousand students of Kyoto University held a demonstration on the occasion of the Emperor's visit to the city. This action, inconceivable before the war, was taken by the leftist students on the grounds that the Emperor's visit was for the purpose of "instigating the Japanese people toward war." On this same tour of the area, in Otsu, the roadway along which the Emperor passed was lined with posters crying "Down with the Emperor System."

An item which drew little attention in the newspapers concerned a report of the Otaru Marine Safety Bureau to the effect 31 persons, mostly students, had been arrested from January to November, 1951, in the attempt to pass into USSR territory. Of these, 12 attempted to enter Sakhalin, 19, the Kurile Islands.

Following Moscow's strong condemnation of the Japan communist party's wait-and-see attitude, the party has shown greatly increased activity since the peace treaty was signed. As of Nov. 20, 1950, it had only a 52,000 membership registered. However, it is thought that the secret party membership has swelled considerably. The principal planks in the platform adopted by the Fifth All-Japan (Communist) Council in October are Japanese racial independence, a campaign to have the Socialist Party and the General Council of Trade Unions join the movement, the strengthening of the underground organization, and the instigating of armed violence and rioting. The policy

in brief is to strengthen the inner unity and strength of the party and at the same time to promote pro-Soviet and anti-American sentiment.

The Japanese police, in cooperation with Occupation security units, have tightened their scrutiny of Communist activities, and are conducting frequent raids on underground Red intelligence units, and newspapers, and headquarters locations. Even so, at the end of the year Kyuichi Tokuda, Sanzo Nosaka, and other major party leaders remained unapprehended.

Perhaps the chief deterrent to the growth of Communism in Japan is still the retention by Russia of more than 300,000 (the figures, though official, vary greatly) Japanese prisoners of war.

In spite of the threat of Communism to the development of a democratic Japan, there are many who hold that the real threat is not from the left but from the right. An editorial in the London Times, April 23, said, the "forces of old Japan are again gathering." The article decried the return of the old leaders to public life, the way in which social reform has been curtailed, and the threat of new economic aggression. An editorial in the Nippon Times, Dec. 7 stated, "Despite... lessons of the past and present, there are signs today in Japan of a still weak but potentially dangerous trend toward a return to the police state of the years gone by. What must be watched most carerully by the people are moves which may appear innocent in themselves but which could be interpreted by a government so possessed to throttle fundamental freedoms and rights...At this time when various postwar reforms are being reviewed in preparation for the resumption of independence, vigilance is essential to see that the road back to totalitarianism

is not taken." To a great many intellectuals and students in Japan this threat is much greater than that of Communism from within or of Russian aggression from without.

There are signs that former groups in the economic field are reforming. At the same time, certain ordinances enacted to carry out Occupation directives are up for review. Central among them are the postwar labor laws. The early steps to be taken by an independent Japan in 1952 will be highly significant.

Public Welfare

Though economy measures of the government threatened to curtail the nation's program of public welfare on one or two occasions during 1951, the program in reality has expanded and has taken some steps of great importance.

On Children's Day, May 5, a Children's Charter, designed to safeguard the basic human rights and welfare of Japan's youth, was promulgated at the official residence of the Prime Minister. The Charter, composed of a preamble, a statement of three basic principles, and a text of 12 articles, is the result of several year's study. The Charter is not a law, but it will determine the nature and content of actions underlying school education, Juvenile Welfare Law, and the clauses of Labor Standards and other legislation which concern children. Also the Child Welfare Law of 1947 was revised in 1951, to place greater emphasis upon the Child Welfare Center program, upon care for homeless, handicapped, maltreated, feeble-minded, and delinquent children. At the present time there are 100 child welfare centers, serving the dual purposes of welfare and child guidance. Each center

deals with an average of 140 cases a month.

Funds in the 1951 budget of the Public Welfare Ministry for child welfare were increased to 320 million yen, ten times more than the 1950 budget. With this money the Ministry planned to build 200 nurseries, 120 mother-child dormitories, 6 training schools for kindergarten teachers and 50 to 60 playgrounds. At mid-year there were 3630 nurseries in Japan accomodating 300,000 persons, 287 dormitories for 5528 families and 18 schools for kindergarten teachers. Facilities are still insufficient. Figures indicate that there are 10,000 more families hoping to enter mother-child dormitories. Officials think 600 are needed to meet the present need.

At mid-year the Welfare Ministry announced it would spend 100 million yen to build six institutions for physically handicapped children. The Ministry estimates that there are 150,000 disabled children, with, at mid-year, only two public insititutions to care for them.

In September, the Welfare Ministry also announced a plan to build eight institutions at a cost of 90 million yen to provide outpatient clinics for tuberculosis patients. The Ministry is also encouraging, it announced, new work in this area. At the time the building plan was announced, there were only six institutions, all of a private nature, caring for only 122 persons. The Ministry estimated that there are 36,700 persons who could be discharged from hospitals and sanatoriums but who would still need limited medical attention and physical activity. The new insitutions would provide facilities for 10,000 outpatients.

Perhaps the most significant single event in the area of public welfare during 1951 was the new Social Welfare Law which went into effect on June 1. The central spirit of the new law was to take the atmosphere of

charity out of public welfare and replace it with social security. Two million destitute people in Japan had been receiving aid through national and local agencies administered by 130,000 voluntary workers. The new law replaced this program with a system of 802 welfare Service Offices throughout the country. Similar to Health Centers, the offices maintain full-time, paid case workers, working under the guidance of supervisors of case work and child welfare officials. Provision was made to permit social welfare agencies to incorporate and engage in profit-making enterprises, with some tax reduction. Provision was made to perpetuate the Community Chest and other fund-raising programs for public welfare.

Within the field of private social work, a landmark event of the year was the dissolution of seven large national welfare organizations in order to form one National Council of Social Welfare.

The Nation's Health

Though final statistics were not yet available at the time of the writing of this survey, the nation's death rate was expected to drop markedly in 1951. The Welfare Ministry announced that for the first time in 42 years the number of deaths from tuberculosis was expected to drop below 100,000. Deaths from tuberculosis in 1950 totaled 122,099. General life expectancy has increased through the improved control of epidemics. The Japanese male can now expect to live 58 years, and the female 61 years. Statistics available through the end of 1950 indicate that the nation's intake of calories and proteins has improved each year since the war. Though highly desirable, these improved conditions have aggravated Japan's population problem and her need for more facilities for the care of

aged.

As 1951 ended, the nation's Health Insurance Plan was threatened with collapse, as the Japan Medical Association called for 70,000 doctors to resign from the program from Dec. 31 in protest against the government's unwillingness to raise doctor's fees from ¥10.75 to ¥18.17 per point in the face of increasing costs.

Population Problem

Through the Letters-to-the-Editor sections of the different papers during the year more comment was forthcoming in relation to the population problem than perhaps any other. Nevertheless, the problem still remained unsolved. Japan's daily population increase averaged 4400 during the year, and during the post-war years her annual increase has been from 1,500,000 to 1,800,000, according to statistics of the Institute for Research on Population Problems, Population Research Series, No. 1. The same document contains the estimate that by 1960 Japan's population will reach a total of 95,061,000. At the present time, there are 585 persons per square mile.

It is interesting to note that in December a group of Japan's civic leaders, educators, journalists and scientists joined together in seeking a donation of \$1,277,600 from the Ford Foundation in America in order to strengthen birth control measures in Japan. The money would be used to establish health centers for the dissemination of birth control information and guidance. Investigation revealed that in test villages, after a short period of education, 92 percent of the married women of child-bearing age expressed the desire to practice birth control. On the other hand, the Roman Catholic Church in Japan, together with supporters of the large family system, are con-

ducting a very vocal campaign against birth control. Other means for control of population increases are advocated.

Human Rights

An event of general significance in 1951 was Japan's first observance of Dec. 10 as Human Rights Day. This day, designated as Human Rights Day by UNESCO two years ago, was observed in Japan following her admission to membership in UNESCO in March, 1951. UNESCO in Japan, together with the Foreign Office and the Education Ministry, designated the week of Dec. 4 through 10 as Human Rights Week.

The Universal Declaration of Human Rights, passed by the General Assembly of the United Nations on Dec. 10, 1949, was given serious attention in Japan. This declaration of 30 articles emphasized the family relationship of mankind, the freedom of man and his inalienable rights, respect for personality, equal rights before the law, the right to a fair trial, the rights of citizenship, holding of property and freedom of religion, assembly, vote and work, together with the responsibility of all toward the rights of others.

An announcement by the attorney general's office to the effect that during the year ending September 1951, 12,880 cases of violation of civil liberties were reported to the police, indicated that there is great need for education in human rights in Japan. The list of cases reported to the attorney general's office was topped by 757 cases of abuse of authority by police and government officials.

Living Conditions In 1951

According to the Tax Administration Agency of the Finance Ministry Japan's richest man was Tokujiro Ishi-

bashi, Chairman of Board of Directors of the Japan Tire Co., who in 1950 possessed ¥246,502,000. The Emperor, with ¥25,600,000 ranked mid-way in the list of millionaires in Japan having more than ¥5,000,000. Also, in 1950 the top tax payer, Suegato Takashima, earned ¥ 65,290,000 and paid out in taxes ¥35,785,000. There were 41 persons listed as earning ten million yen or more.

In spite of the fortunate few, however, the mass of Japanese struggled along in the face of climbing living costs with incomes of ten thousand yen or less. Mr. Tadashi Mitsufuji, Deputy Director of the Central Labor Relations Board, reported that with the production index in Japan in 1950 at the time of the outbreak of the Korean War at 100, by November it had risen to 127. At this time the consumer price index in Tokyo was 107.4 and real wages were 136.2. By May, 1951, the production index had risen to 154.5, and the consumer price index to 124.8. Wages as of this date, however, averaged 94.6. The struggle which labor faced during 1951 was to secure a rise in real wages consonant with the production increase and the rise in costs of consumer goods.

Living Standards

According to a report of Japan's Economic Stabilization Board in September, living standards dropped 2 per cent over 1950. The standard of living in 1950 was 82 per cent of the 1934-36 level. During 1951 it dropped to 80 per cent. This drop was due largely to the siphoning off of goods in Japan through the Korean procurement program.

The end of the year found the farmers in an enviable situation. According to an emergency farm economy survey report in October conducted by the Agricultural and Forestry Ministry (covering 2,000 farm households), the

average income had reached a monthly figure of ¥23,305. Expenses for the month averaged ¥15,475, leaving a savings of ¥7830. This corresponded with a savings figure in September, 1950, of ¥2936.

Most of the people were not so fortunate, and during the year one watched one company after another raise prices, including the electricity utilities, railways, and post offices.

Employment

In September Labor Minister Hori told the Cabinet that the situation in 1951 had improved over 1950. In 1951 Minister Hori reported 1,980,000 fewer employed in agriculture than in 1950, and 2,090,000 more than in 1950 employed in non-agricultural enterprises. According to a cabinet survey in November, the number of unemployed able-bodied workers over 14 years of age totaled 734,000. Of this figure, 454,000 were in urban areas, 280,000 in rural areas; 504,000 were men, 230,000, women.

Housing Shortage

The high-pitched complaint of how much one had to pay under the table to get a house to rent, was heard through the year like a broken record. A fairly complete report of the post-war housing situation was given in a Nippon Times editorial of July 16. According to this report, the number of houses built in post-war Japan to the end of 1950 totalled 2,590,000. In the same period the population increased 10,750,000, including repatriates, and disaster took a high toll of extant housing. To solve the housing problem, said the Times, Japan must build 370,000 per year for the next 20 years. Of the 2,590,000 houses built since the war, the majority were built through pri-

vate means, with only 600,000 built through government funds. This meant that the desperate housing situation among the low income earners was hardly touched.

In 1950 the Housing Loan Corporation was organized with a 15 billion yen capital for the purpose of supplying long-term building loans at low interest rates. By the end of March, it had made possible the construction of 65,000 units. Applicants for loans were more numerous than could be supplied. In 1951, the Housing Loan Corporation asked for a budget twice that of 1950. In 1950 a total of 358,000 housing units were erected. The Times editorial held little encouragement that this figure would be surpassed in 1951. Housing remained one of Japan's major problems.

Miscellaneous

By the end of 1951 Japan's Farm Cooperatives numbered 34,147, with a total membership of 10,152,288, the Agriculture and Forestry Ministry announced. There were 23 nationwide federations, 336 prefectural and 762 local.

On December 12 and 13, following the eruption of Mount Hibok-Hibok in the Philippine Islands, the S. S. Andes Maru (Japanese vessel) participated in rescue work, carrying 96 persons to safety. The Government of the Phillippine Islands sent its thanks to the home office of the ship. It is hoped that such gestures of international friendship and goodwill will aid in the building of friendly ties between the two nations.

Three major national disasters took place in Japan in 1951. One was the burning of a Sakuragicho electric train in Yokohama on April 24; 107 people were burned to death, including 6 American soldiers, and 90 other persons were injured. In October Typhoon Ruth wrought havoc in some

areas of Japan, especially Kyushu, killing 484 people and destroying crops and property valued at 28 billion yen. In mid-December another of Japan's treacherous fire disasters took place in the town of Matsuzaka. In a few hours 800 homes were destroyed and 5000 were made homeless.

THE ECONOMY

The year 1951 brought Japan face to face with the economic implications of a treaty of peace following unconditional surrender. The problems of reparations, redemption of Japan-issued currency bonds, repayment of United States economic aid, indemnification for Allied property damages, and sharing in defense expenses, and supporting the government's expanding overseas office program have come to the fore following the signing of the treaty. The government was facing these critical questions as the new budget for 1952-53 took shape. It was evident that though sovereignty and independence are precious, they will not come without a burden on Japan's economy.

Background, Japanese Economy

Into an unstable economic situation Special SCAP Adviser Joseph M. Dodge stepped for the first time in April, 1949. Dr. Dodge outlined a policy of clearing the dead wood out of Japanese industries and of applying stringency in the organization and conduct of economic enterprises. The surgeon's knife for a time cut deep into Japan's economy, and the pain was great. Workers were laid off in great numbers in many of Japan's key industries. However, the results were gratifying in that, though economic hardships were not removed, a more secure foundation for future development was laid. Under the Dodge formula of applying brakes to a false economy, pinched conditions prevailed through the first seven or eight months of 1950. By this time the rejuvenating effect of the Korean war upon Japan's economy began to be felt,

War in Korea gave an unquestionable, though negative, life-saving boost to Japan's economy. The effect of the United Nation's procurement program in Japan on behalf of their forces in Korea was to create a boom situation. The market in Japan rose steadily from October of 1950. Goods which had been stockpiled were soon exhausted. Exports increased greatly. Manufacturers continued to buy materials on a large scale, even at higher prices, as boom conditions continued in early 1951.

The rising situation reached its peak around February to April, 1951 with the opening of the cease-fire talks in Korea. At this time world price-levels changed. Dealers in foreign markets stopped buying. Many Japanese manufacturers were caught with large supplies of raw materials which had been imported at boom prices. Others were caught with large quantities of goods which had not been finished before export markets fell. At this time many small, weak businesses in Japan went bankrupt. Banks took over the operation of many. Exports continued to fall off during 1951 and domestic prices continued to rise.

In September, however, one of two main annual accounting periods, reports were favorable. For a brief time it seemed as if the economic trends had leveled off. Serious debates concerning the immediate future of Japan's economic structure occupied the center of the economic stage at the time the year was closing.

Inflation Or Not ?

The central theme of the economic debates was whether or not Japanese economy was in a state of inflation. Again a central figure in the debates was Dr. Joseph M.

Dodge. Just before leaving Japan, following his fourth visit, Economic Adviser Dodge issued a statement on Japan's economic situation in which he urged Japan to adopt a tight policy in relation to commercial bank credit in the face of mounting inflation. Dr. Dodge condemned the "light-hearted optimism" of Japan's governmental leaders and businessmen. He called attention to the fact that Japan's favorable economic position resulted from a fortuitous set of world circumstances working to her advantage. He challenged Japan to cease planning her economy on the hope that such will continue, and to tighten the nation's belt, particularly the money-belt, in the face of inflation. Only so, advised Dodge, can foreign capital investment be attracted to Japan. Dodge criticized the expectation of some Japanese economists that the Korean procurement program would be followed by an equally beneficial Korean rehabilitation program. He called attention to the abnormally high domestic price level and to Japan's export price index which is appreciably higher than that of other nations of the world.

It has been interesting to catalogue Japanese reaction to Dr. Dodge's parting advice. The great majority of Japan's business leaders and economists have taken issue with Dr. Dodge. They do not recognize Japan's economic condition as being one of abnormal inflation. Even if inflation is admitted, they favor a solution characterized by free credit, rather than the tight-money policy recommended by Dr. Dodge.

U.S.-Japan Economic Co-operation

The year 1951 saw the end of U. S. economic aid to Japan, which during the past six post-war years amounted to two billion dollars. The burden of Japan upon the

United States has been great. However, this burden was undertaken in the belief that without help Japan would never be able to re-attain economic self-sufficiency. Presumably, economic aid was stopped in accordance with this same theory, which suggests that Japan has achieved a significant degree of economic recovery. In any case, in the place of direct economic aid, the United States has sought Japan's participation in a program of economic cooperation.

The basic principles of this program of economic cooperation were outlined by Major General William F. Marquat, Chief of SCAP's Economic and Scientific Section, on May 16, following his return from America on a SCAP economic mission. General Marquat reported America's willingness to see Japan reassume a position in the family of nations and to accord her access to markets and sources of supply "so long as Japan uses both for sound domestic development and for contribution to the tranquility and development of the free world." General Marquat expressed America's interest and concern that Japan formulate and announce her long-term economic policies, adding that these policies need not be those advocated by the United States or by the Occupation, so long as they are sound in principle. Marquat pledged America's cooperation in the finding of suitable sources of raw materials and in gaining admission to international financial bodies and plans. Like Dodge, Marquat underlined the primary necessity that Japan exhibit before the world a fundamentally sound economic structure.

At the Nov. 16 meeting of the cabinet, a plan was decided upon to set up a U.S.-Japan economic cooperation liaison council in the Economic Stabilization Board. This plan received SCAP approval and was scheduled to begin

functioning at the end of November. This council will have jurisdiction over policies for securing scarce raw material, adjusting exports and prices of finished goods, determining financial measures for economic cooperation, policies for the development of southeastern Asiatic countries, and the study of unified methods for handling special procurement demands.

Production In 1951

According to figures issued by the Economic and Scientific Section of SCAP, the industrial production index for January to September, 1951, was 36 per cent greater than the index for this period the year before.

Industrial production continued to rise in 1951 until August when the acute shortage in electricity slowed down the nation's industrial capacity. The production index (100 for 1932-1936) stood at 141.9 in July, coming down to 138.6 in August, and dropping further to 136.4 in September. In this connection the production index for electric power was 213.7 in July, 190.1 in August and 168.3 in September. It is generally believed in economic and industrial circles that the production increase has reached its limit until something can be done to increase the electric power supply.

Foreign Trade In 1951

The English edition of the Mainichi reported in its Overseas Edition for Dec. 15, "While the total import in calendar year 1950, according to foreign trade statistics prepared by the Economic and Scientific Section of SCAP, was 973 million dollars, the cumulative value of imports totaled 1 billion dollars before the month of May was out in 1951." Exports through the end of August, 1951, totaled

878 million dollars, as against a total in 1950 of 830 million dollars. This represents an export quantity increase of 8 per cent over the preceding year, but a value increase of 73 per cent.

A particular problem which Japan faces in the field of foreign trade is how to work out a favorable balance of imports and exports with dollar-credit countries, as over against the pound-sterling countries. At the present time Japan's imports are largely from dollar-credit countries, while her exports are going primarily to pound-sterling countries. Since Japan's pound-sterling resources are no longer convertible into dollar credits, following the revision in August of the Japan sterling area overall payments agreement, this means that Japan's dollar credits are dwindling rapidly, whereas her backlog of relatively insecure pounds-sterling is increasing.

Economic analysts are agreed that this condition will prevail as long as Japan's price levels are so far above international price levels. Dr. Dodge said that Japan "has just about priced herself out of the world market." This is particularly true in relation to exports to America and dollar credit countries of the west." The analysts do not see much hope in the alternative of increasing imports from the pound-sterling countries.

Major Industries In Review

Some of Japan's highest prices prevail in her steel industry. Desperate armament needs of many countries of the world have, and for a time, analysts say, will continue to permit this price level. According to figures of the Ministry of International Trade and Industry, Japan's total steel output for the fiscal year 1950-1951 was 3,570,000 tons. It was estimated that production for 1951 would

exceed 4,500,000 tons.

Japan's steel industry faced problems of replacing obsolete and wornout equipment, raising the technical level, developing export markets nearer home, and developing raw material resources.

Shipbuilding

It is Japan's shipbuilding industry which was hit hardest by the high prices of steel. Japan had a shipbuilding capacity of 801,000 gross tons, and a repairing capacity of 7,219,840 gross tons. However, a lack of capital funds threatened major curtailment of the industry. Hardships, such as the shortage of electricity in the industries allied to shipbuilding, further aggravated the problem.

Japan's shipbuilding industry is not subsidized by the government. Postwar shipbuilding has been done on the basis of bank loans at high interest rates, of from 7.5 to 10 per cent. Hence, perhaps Japan's greatest potential industry continued to limp through 1951.

Shipping

The Dec. 15 edition of the Mainichi also reported that pre-war Japan possessed 6 million tons of ocean-going ships, capable of transporting 70 per cent of her exports and imports. The industry earned an annual 100 million dollars. As of 1950 Japan carried only 27 per cent of her imports and 17 per cent of her exports. It had to pay more than 70 per cent of the total freightage of 140 million dollars during the year. It needs 3 million tons of ship bottoms to carry 50 per cent of its imports today. Of this amount it possesses around 2 million tons. Japan's need for merchant ships continued

pressing during 1951. Granted the capital resources, its domestic industry could easily provide them.

Fishing

The great event of the year in Japan's fishing industry was the concluding of a new agreement with the United States and Canada. This agreement was the product of the North Pacific Fisheries Convention which met in Japan during the latter part of the year. It was signed by the three countries in mid-December. The agreement is designed to protect the fishing rights of the three countries involved in any area developed and fully fished by any one of the countries.

To Japan the significant feature of the agreement was the fact that her insistent demand for recognition of the principal of freedom of the high seas was finally made a part of the agreement. This was the first treaty signed by Japan since the peace treaty and she considered it highly significant, in terms of precedent for future negotiations that her demand was given recognition.

Japan is quickly rebuilding her postwar fishing industry. She has met opposition from a few countries that fear a recurrence of what they deemed pre-war violation of agreements.

It is interesting to note that Japan now has 40 per cent more men engaged in her coastal fisheries. Experts fear that her coastal resources are being greatly overfished.

Airlines

Not a major industry, but one of considerable interest, is the Japan Air Lines which began operation in the latter part of 1951. The company provides passenger

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and mail service between Tokyo, the Kansai, and Fukuoka, and north to Sapporo. The airplanes of JAL were the first Japanese-owned planes to rise from the nation's runways since the cessation of hostilities.

THE RELIGIONS

Religious Juridical Persons Law

A Religious Juridical Persons Law, promulgated on Apr. 3 replaced the Religious Corporation Ordinance which was issued on Dec. 28, 1945 as a result of SCAP's order to abolish the wartime Religious Organizations Law.

The new law, which required nearly two years to draft, is unique in Japanese legislative annals not only because of its strict observance of the principle of freedom of religion but also because of the way in which it was drafted. Never before was such care taken to consult religious leaders in regard to projected legislation. Officials of religious federations and denominations, including the new religions, and representatives of local religious bodies, both lay and clerical, participated in numerous conferences held in widely scattered parts of the country. When the bill was ready for the Diet, the Board of Directors of the Religions League invited members of the Diet committees in charge of the bill to a reception at which the bill was discussed and passage without amendment was urged. At public hearings conducted by the House of Representatives all but one of the 17 witnesses urged that it be passed as presented. For the first time in modern Japan, religious leaders, instead of opposing legislation relating to religious organizations, sponsored this government-drafted bill. There was not complete unanimity on all details but it was generally agreed that it would be difficult to draft a better one.

The purpose of the law is to enable religious organ-

izations, that is temples, shrines, churches sects, denominations and the like, to incorporate in order to hold and maintain property and carry on related business activities. It is not a religious law. It is not a religious organizations law. Its provisions apply solely to the regulations of religious organizations dealing with the holding and management of property. In order to make this restricted scope clear beyond any possible doubt Paragraph 2, Article 1, reaffirms the constitutional guarantee of religious freedom. It reads:

“Freedom of faith guaranteed in the Constitution must be respected in all phases of government. Therefore, no provisions in this law shall be construed as restricting any individual or organization from disseminating teachings, observing ceremonies and functions and conducting other religious acts on the basis of said guaranteed freedom.”

Functions of the Law

This would ordinarily be sufficient to obviate possible misinterpretation but since government officials in the past have shown themselves to be adept at making laws serve their own peculiar interests the law becomes very explicit on a number of important points. For example, the duties of the officers of a religious juridical person may “not include any power of control, or other jurisdiction of the officers concerned, over religious functions.” (Art. 18) Those responsible for the administration of property, that is, the trustees, may not *ex officio* usurp the power of religious functionaries. It follows then that government officials will find it difficult to use such officers to indirectly influence the religious affairs of an incorporated religious body.

Direct interference in religious affairs is forbidden by Article 85 which reads: "No provisions of this law shall be construed as giving the Minister of Education, —a prefectural governor or a court of justice competence to mediate or interfere in any form in regard to religious matters such as faith, discipline, usages, etc., in religious organizations, or to give competence to recommend, induce or interfere with the appointment and dismissal or other changes of a religious organ."

Furthermore, lest there develop an inclination to regard administrative decisions as final and beyond the reach of the courts, as was so common in the past, Article 87 reads, "No provisions of this Law shall be construed as interfering with the right to bring an action before a court against a disposition made by the Minister of Education or —a prefectural governor under this law qualifying it as illegal."

Protection from Misuse

On the other hand society is protected from the misuse of religious freedom by unscrupulous persons unable to distinguish between freedom and license by Article 86 which says that "No provision of this Law shall be construed as preventing the application of the provisions of other laws and ordinances in case a religious organization has committed acts contrary to public welfare." However, in order to prevent too broad and arbitrary an application of the concept of public welfare it is linked up with the violation of law. Dissolution, says Article 81, can be ordered if "acts have been perpetrated" which clearly can be recognized as having violated laws and ordinances and have done considerable harm to public welfare." In other words, an alleged

injury to public welfare can be proved only if laws have been violated. Those familiar with prewar Japan will readily appreciate the importance of this interpretation.

Religious freedom would appear to be adequately protected in connection with the handling of property matters. Unfortunately, however, there is no assurance that this same protection will be extended to all phases of experience.

Protection of Religious Freedom and Human Rights

For the above reason anxiety regarding the future of religious freedom and related human rights became stronger as the months of 1951 passed. Late in 1950 the Religions League collected information regarding alleged violations of religious freedom by police, tax officials, and the Special Investigations Bureau of the Office of the Attorney General. Very few cases were reported to the League although subsequently a government report stated that there had been a large number of violations of civil liberties in general during 1951.

Religious leaders, however, are apprehensive regarding the future and so have appointed a Commission for the Protection of Religious Freedom and Related Human Rights. One of the first things this commission did was to prepare a set of questions for the attorney general concerning an interpretation of Articles 6 and 7 of the Organizations Control Ordinance (Cabinet Order No. 64, 1949). A conference was held and a written report received, but although the attorney general's office was very careful to assure representatives of the League that religious freedom would be fully respected, the answers to the specific questions, far from allaying anxiety, actually aroused it. When in October it became clear

that the government was drafting a law embodying the principles of the Ordinance there was genuine cause for anxiety.

Article 6 of the Organizations Control Ordinance requires that "a political party, association, society or other organizations whose purpose or activity" include "(1) proposing or supporting candidates for public office; (2) making an activity influencing the policy of government or local public entities; and (3) discussing relations between Japan and foreign powers" must be registered, or in the words of the Ordinance, "make a declaration." Article 7 specifies that this declaration shall be made to the "mayor of a city, or headman of a town or village" and shall include: (1) the name; (2) purpose; (3) address; (4) "the names and addresses of its officers and the names of all organizations of which they are or have once been members, together with a statement as to their military or police service; (5) the names and addresses of substantial financial supporters and the amounts of their respective contributions;" and "(6) the names and addresses of its constituent members, and the names of all political or ideological organizations with which they were previously affiliated."

If these two articles are to be included in this form in an Organizations Control Law, religious organizations such as churches must either give up any idea of making a direct contribution for political and social reform or else be willing to register with the government in such a way as to be destructive of any self respect and totally at variance with any normal concept of religious freedom. It is to be hoped that Buddhists, Christians, Shintoists and others will be aroused by the dangers of

such a law and muster their forces to protect their constitutionally guaranteed freedom.

Protestant Church

Very little discussion will be given here to the Protestant Church in Japan in 1951, since the chapters which follow in the *Year book* will deal principally with activities and events within this area. A few highlight events and statistics, however, may well be given here.

The Church of Christ (*Nihon Kirisuto Kyodan*)

The year 1951 saw activity within the Church of Christ in Japan along the lines determined by the General Conference in October of 1950. The major event of the year, perhaps, was the withdrawal from the Kyodan fellowship of some 30 to 40 churches of former Presbyterian Church in the U.S.A. (*Nikki*) background. This secession movement began in Hokkaido, when a majority of the former Presbyterian churches there withdrew. There was wide speculation for a time as to the effect this would have upon former Presbyterian churches throughout the nation. Many feared a general secession of these churches. At the end of the year, however, separated churches numbered only 35. The largest church in Japan, the former Presbyterian church in Sapporo, Hokkaido, led by Pastor Onomura, was among the group which withdrew. Widest attention, however, particularly from abroad, focused on the withdrawal of Mrs. Tamaki Uemura and the Tokyo church of which she is pastor.

Statistical Changes Within the Church of Christ

Statistical information on the Church of Christ in Japan is, to say the least, decidedly unsatisfactory. In

spite of 16,466 baptisms (701 children), for the year ending Mar. 31 1950, the increase in membership during this period was only 4343 and yet the number of churches increased from 1403 to 1480. It is difficult to determine what effect secession may have had on the Church. To be sure the Yearbook of the Church gave a total membership of 151,965, but 26,018 of these were in a special roll which indicated a definitely inactive status, thus a real membership of 125,947. The number of clergy increased from 1993 to 2002. A careful study of reports in recent years indicated the absence of commonly accepted standards of computation from year to year. Unless some standards are adopted and followed over a period of years the value of statistics as a measure of strength will be negligible.

The Protestant movement as a whole increased from 185,964 to 208,209 according to reports published in the summer of 1950, or a gain of 12 per cent. This growth of 22,245 members in comparison with 25,828 baptized during the same period indicated considerable activity on the part of churches not associated with the Church of Christ in Japan. However, evidence of the use of varied statistical methods from year to year raised questions as to the validity of this comparison. The Anglican Episcopal Church, which was second in point of membership, reported a total of 29,995 or a gain of 1759 (2664 persons were baptized). Five denominations claimed between 2000 and 5000 members. These were the Evangelical Lutheran Church (4617), the Baptist Convention (3944), the Salvation Army (3402), the International Gospel Church (2994) and the Assemblies of God (2246). Nine denominations reported between 1,000 and 2,000 members.

Missionary Relations

The year saw at least two significant steps taken in the direction of facilitating a more effective and satisfying relationship between missionaries and the Japanese Church.

On the occasion of the Conference of Missionaries Related to the Interboard Committee, near Lake Nojiri in August, a committee, appointed by the Conference in 1950 to re-study missionary relationships under the Council of Cooperation and the Interboard Committee, presented a report. This report, adopted after long debate with little significant change, contained among others, clauses designed to effect closer relations between representative missionary members of the Field Committee and their denominational groups, to authorize annual denominational missionary meetings of a fellowship and report nature, to create more definite missionary organization on the district level of the Church of Christ in Japan for fellowship, inspiration, discussion of missionary problems and study, to afford more guidance for the new missionary to the field. It was voted by the conference that the report be referred to appropriate authoritative bodies with a request for action.

In October, missionary members of the district Co-operative Evangelism Committees met at Gotemba, with Japanese representatives of the district committees, for two full days of discussion and planning toward a more effective missionary-Japanese Church relationship. A series of recommendations to be reported for action to appropriate boards and councils grew out of this conference. The central purpose of the recommendations was to integrate missionary personnel and programs more

closely and responsibly into the program of the Church of Christ in Japan.

Missionary Fellowship in Japan

The Japan Fellowship of Christian Missionaries held its annual meeting again near Lake Nojiri in August. This Fellowship, whose membership includes a majority of Protestant missionaries, met this year to consider sources of Christian power.

A separate missionary fellowship group, centered for purposes of annual vacations and conferences, met at Karuizawa. Seeking to cooperate with this group, a delegation from the Fellowship of of Christian Missionaries travelled to Karuizawa to attend the meeting of the group there and to extend an invitation for the forthcoming annual conference of the Japan Fellowship of Christian Missionaries. The response in 1951, however, was not gratifying. It is hoped that this division of fellowship among missionaries may not become increasingly solidified.

Catholic Church

The Roman Catholic Church as of June 30, reported a membership of 157,241. This was an increase of 15,603 or 11 per cent over the previous year and represents a 50 per cent gain since surrender. This steady growth is not only in membership but can be found in every area in which the Church enters. For example, there were 250 churches in 1946 but 394 in 1951. There were 258 foreign missionaries in Japan in 1946 but there were 1116 in 1951 who were affiliated with about 90 religious orders. Catechumens, which were practically non-existent at the end of the war, now number 31,362, a gain of nearly 8

thousand over the previous year. Whereas 66 per cent of the entire membership in 1946 resided in Kyushu (50 per cent in Nagasaki prefecture), today the number of members in that island constitutes only 50 per cent of the total. The number of churches is not especially impressive, but the structures themselves as a rule are. There are few towns of any size in Japan today which do not reveal at least one Catholic spire. During the 1950-51 statistical year 50 churches were added. Japanese clergy increased from 151 in 1946 to 195 in 1951.

The vigor with which the church is conducting its mission is remarkable. No avenue, be it highway or by-way, on which prospective believers may be found is neglected. The first anniversary of the Bureau of Catechetics of the National Catholic Committee revealed that in 12 months 1153 filmstrips in color and 25 projection machines had been sold and orders for 662 *kami-shibai* (pictures on cardboard for story telling) have been filled. The movie "Bells of Nagasaki" was supervised for the producer by representatives of the bureau and 15 copies of the film were sold to missions. A sermon service in *romaji* (Latin alphabet) is subscribed to by over 300 priests and a loan service of catechetical materials supplied 380 *kami-shibai*, 450 film strips and 163 movies. An estimated 40,790 persons viewed these materials during the year.

Another indication of energetic and imaginative planning is a program in Kyoto in which 14 young men of the St. Vincent De Paul Society go out in pairs to seven villages in the vicinity every Monday evening to teach the catechism. In several cases such large groups of persons in villages have been baptized that they are reported to be Catholic villages.

A list of the various societies through which the Church carries on its program of evangelism and nurture would be too long to reproduce here. Prominent among them, however, are the St. Vincent De Paul Society, the Jccists (Young Catholic Workers Movement), and the Professional Men's Club. General assistance in money and personnel for its program comes from an effective Catholic Women's Association and Council of Catholic Men, both primarily for Occupation personnel.

Educational work has expanded in the same manner as the churches. In 1946 there were 75 educational institutions of all descriptions from 14 elementary schools to 1 university as of June 30 1951, there were 101 such institutions of which 8 were opened in the year under review. There appears to be a well-planned program for an educational system in each prefecture which will meet the needs of the Catholic Constituency and at the same time spread the faith. The imposing modern Catholic educational plants found not only in prefectural capitals but in other centers as well, are generally recognized as being institutions of high educational standards. At the apex of the system stand Sophia university (*Jochi Daigaku*) and Sacred Heart university (*Seishin Joshi Daigaku*) institutions for young men and women respectively which, in addition to qualifying for university grade in Japan, are affiliated with the American educational system and grant American degrees.

Catholic educational institutions report the following as of April 1951: 25 elementary schools with 7621 pupils; 59 secondary schools (*Shinsei Chugakko*) and high schools (*Shinsei Koto Gakko*) with 32,871 students; 6 colleges (*Tanki Daigaku*) with an enrollment of 638 and 5 universities with 2268 students. There are 11 miscellaneous

schools with 1747 students. The total enrollment is 45,145. If Seishin Joshi Daigaku (in Hyogo prefecture), which is a branch of Seishin Joshi Daigaku in Tokyo, is counted separately there are 6 universities instead of 5. The statistics do not include seminaries.

Among the unique activities reported was a training school in ethics in Kyoto for school teachers in public and private schools. In addition to the numerous intramural organizations the church sponsors a National Student Federation of Catholic students which promotes a varied program of conferences, lectures, and study groups.

Summarizing the year's evangelistic activities in its schools the Church reports the baptism of over 70 teachers, more than two hundred boys in 17 boys schools, and over fourteen hundred girls in 84 girls schools. The ratio of Catholic to non-Catholics in Catholic schools is 1 to 10 students and 1 to 4 teachers.

Social welfare enterprises cover a range of service too numerous to discuss in detail. There are 40 orphanages and 3 homes for widows and orphans, 4 homes for the aged, 10 tuberculosis sanatoria and 13 hospitals, not to mention dispensaries, and 2 leprosaria. Work for prisoners and ex-prisoners is to be found in Nagano, Tokyo and Himeji. The church sponsors 35 scout troops, 6 of which are for girls.

Among the significant developments of the year is the Hiroshima Peace Center, including a memorial church, which when completed will require a total expenditure of approximately 200 million yen (approximately 550,000 dollars) and the completion of a broadcasting station.

Perhaps the most unique feature of Catholic missions in Japan is the international character of its mission-

aries; 32 countries are represented. The five having the largest number are Germany 133, France 119, Canada 79, America 74 and Eire 44.

The Church published some 140 books in the 12 months prior to June 30, 1951. Among these was one volume of *Monumenta Nipponica*, the revival of which will be welcomed by all persons interested in scholarly research in things Japanese.

Catholic leaders take advantage of every opportunity to stress their opposition to birth control. At the same time they insist on the pressing need for solution of the population by giving the Japanese access to the undeveloped areas throughout the world. Opposition has been expressed also toward articles in the Peace Treaty which deprive Japan of lands believed rightfully hers. The Decency Campaign to eliminate degrading influences of the stage, screen and press has been continued and opposition to communism has been expressed constantly in speech and writing.

SHINTO

The year 1951 probably was regarded by most observers, foreign and Japanese, as one in which a marked revival of Shrine Shinto took place. All newspaper publicity tended to play this up in a spectacular way which exaggerated it far beyond its true magnitude or significance. Nevertheless there was undoubtedly sufficient evidence of the strong hold Shinto has on the populace in general to warrant some apprehension lest State Shinto be on the road to revival.

Success in securing pledges for rebuilding the Grand Shrine of Ise and the larger crowds attending shrine festivals are among the clearest evidences of a revival.

But the presence of the Prime Minister and some members of the cabinet during the autumn festival of Yasukuni Shrine in Tokyo, where nearly a million and a half war dead are enshrined, made possible by a notification of the Ministry of Education relaxing restrictions on participation by Government officials in certain services for the war dead, was considered by most as an event of outstanding significance. Viewed in its proper perspective there was nothing to be particularly excited about but the use made of this both by the newspapers and misinterpretation in local communities created the impression that the prewar status quo was being restored. Its real importance probably lay in the determination it aroused in certain quarters to bestir themselves to prevent the shrine from returning to its former status.

Something of a stir occurred in foreign, especially missionary circles, over an alleged violation of the Constitution in connection with school and public ceremonies for the deceased Empress Dowager and the war dead at which silent prayer was observed. Although considerable space was taken in the (English) Nippon Times the discussion never reached the vernacular press. Christian leaders in Tokyo were also disturbed when a group of ruffians carried a Shinto palanquin to a suburban church and smashed the church entrance and gate. Fortunately the affair was amicably settled when responsible leaders apologized and agreed to repair damages.

Though there have been crowds at the Shrine festivals it is dangerous to accept the newspaper statistics on attendance. A case in point was the number of worshippers at Meiji Shrine on Nov. 3, a national holiday and a shrine memorial day for Emperor Meiji. The usually reliable Nippon Times on Nov. 5 reported that

Yasukuni Shrine (not Meiji shrine) had 750,000 worshippers on Nov. 4 and 5. Actually Yasukuni shrine had only 2 or 3 thousand and Meiji shrine not more than 250,000 on Nov. 3 and many less on the following day.

It is too early to judge the general sentiment of the people but, in addition to an increase in the crowds at festivals the outspoken desire on the part of some rightists for the good old days of an Emperor centric cult, the statements of the Minister of Education that the Emperor should be the moral center of the country and the throngs which filled the palace grounds at New Years as well as the large number of people from the outlying districts who applied months in advance to give a week's service in cleaning the palace grounds show that there is fertile soil awaiting those who care to exploit it in the interest of reaction. Constitutional provisions make a return to State Shinto out of the question at the moment, and there is strong evidence, even some in shrine circles, that a return is not desired. But undesirable constitutional changes may be made and the objections of minorities may be over-ruled unless the forces of progress, both Christian and non-Christian, become more alert and better organized. Nothing is known at present of any constructive effort to forestall a reaction spearheaded by Shinto.

The Shrine Association

The Shrine Association, which is composed of some 87,802 affiliated shrines served by 14,878 priests, has been very active throughout the year. The greatest effort has been absorbed in the preparation of regulations required for incorporation under the new Religious Juridical Persons Law. First and foremost was preparation of

its own regulations; next was guidance and counsel for constituent shrines in conferences sponsored by prefectural associations. The importance of this to the Association will be fully understood if it is realized that the unity of the Association hinges on whether the affiliated shrines can be persuaded to include in their regulations for incorporation provisions recognizing the jurisdiction of the headquarters in certain vital matters. The Association at present is hardly more than a federation. Its leaders would like to develop a more compact headquarters organization with considerable authority

While the number of independent, that is, non-affiliated shrines is relatively insignificant, these include the nationally famous Yasukuni in Tokyo, Fushimi Inari in Kyoto, Kasuga and Miwa in Nara and Sumiyoshi in Osaka. To change this situation the president sent a letter to all independent shrines urging them to join the Association, but the reception was far from cordial. Furthermore, as this is being written, Kirishima in Kyushu dedicated to Ninigi-no-mikoto, grandson of the Sun Goddess and great grandfather of the first emperor is reported to be in the process of seceding. If this action is consummated it will constitute a serious break in the spiritual unity essential to the Association's position that the Grand Shrine of Ise, therefore the worship of the Sun Goddess, is central in Shrine Shinto faith. It may be doubted whether sending the letter was a wise move.

However this may be, the Association gained considerably by the merger of the Grand Shrine of Izumo, an affiliate of the Association, and Taisha-kyo, a sect with 287 churches, 2521 priests and 3,854,699 adherents. If this relationship is firmly consolidated it will contribute considerably to the Association's strength but

there are a number of serious difficulties which make the affiliation one of unstable equilibrium. To mention only two, the Grand shrine of Izumo does not acknowledge the Sun Goddess as its central object of faith, and the leaders of the former Taisha-kyo churches, lacking as they do status as shrine priests, are not keen about the Association. It is too early to predict future developments but it would be a serious blow to the Association's prestige if the Izumo shrine seceded.

Confronted as it has been by major problems of reorganization the Association has none the less given considerable attention to the fund raising for reconstructing the Grand Shrine of Ise, to a new Life Movement in Shinto circles which aims at expanding, perfecting and popularizing shrine functions, to raising the standards of the priesthood by conferences of an educational and inspirational nature, and to problems raised in connection with the use of compulsion in the solicitation of funds and violence in connection with festivals.

While shrine finances in general are in a none too satisfactory condition, the Shrine Association will continue to have sufficient funds as long as it distributes the charms of the Grand Shrine of Ise and receives a commission for doing so. About 7 million charms are sold each year. At the peak of the war the number exceeded 13 million.

The Grand Shrine of Ise

In accordance with tradition, the inner and outer shrines and 14 special shrines of the Ise shrines are rebuilt every 20 years. In each case there is an unoccupied site adjacent to each shrine. Normally this would have occurred in 1949 and the expense would have been born

by the national treasury. But the appropriation of government funds for religious purposes is forbidden by the Constitution (Article 89), so it became necessary that the funds be raised privately. Fortunately for the shrine one half of the government's rebuilding appropriation had already been received and spent at the time of surrender so that most of the necessary timbers were already in the hands of the shrine. Organization of fund raising committees was completed in 1951 and pledges amounting to about 700 million yen have been made. About 100 million yen has been collected. The inner or main shrine will be completed in October, 1953. The rebuilding program will be completed in 1958.

Shrine Priests Study Abroad

Shrine Shinto priests were conspicuously absent from among the students studying in the occident in prewar years. In fact no shrine priest is known to have studied in the United States in recent decades. It is therefore noteworthy that during the year two priests were sent abroad for study or observation. Mr. Nariaki Takashina, vice chief priest of Kashiwara Shrine, was a member of the SCAP sponsored delegation which visited the United States for three months and Mr. Narafusa Hirai, assistant at the Shinto University (*Kokugakuin Daigaku*) received a scholarship from the Rockefeller Foundation. The possibilities of revolutionary changes in the outlook of Shrine Shinto priests arising from contact with this new world can hardly be over-estimated.

General

Shrine circles were greatly encouraged by a Ministry of Education notification which modified previous restric-

tions so as to permit government officials to attend and participate in services for war victims and the bereaved by reading messages of condolence or by appropriate acts such as offering incense or symbolic offerings. They were also pleased when a SCAP directive ordered that shrines dedicated to war dead be allowed to apply for title to state and public owned precincts on the same basis as other shrines.

During the past five years shrine circles have been concerned with the re-orientation of shrines to their new positions as religious institutions. Much study and discussion have been given to the question of the essential nature of shrines. It has been conjectured by some, however, that with the coming of national independence general interest in this subject will lag and be left to academic circles. Shrine Shinto leaders are known to be zealous for the re-establishment of Feb. 11 as a national holiday celebrating the founding of the nation but they appear to be camping on only a mild agitation pending complete national independence.

Shinto Sects

Noteworthy events in the field of Sectarian Shinto are very limited. With the enforcement of the Religious Juridical Persons Law, Taisha-kyo, one of the 13 Sectarian shinto sects, merged with the Grand Shrine of Izumo and as a result withdrew from the Sectarian Shinto Federation. The merger is one of the fruits of the establishment of religious freedom. Separation in the first instance was by order of the Meiji government.

Tenri-kyo is unquestionably the most active of all the sects of the Federation. Removal of government supervision has been a major factor in its present vigo-

rous activities and when the effects of this new release of energy are fully felt there is certain to be a remarkable increase in membership and in social welfare and educational work. Indicative of its vitality is the presence of two of its members in the House of Councillors and four in the House of Representatives. Its strength overseas can be seen in the fact that four leaders, including the sect head, toured North and South America for three months and one official toured Europe and South America for two months. Most of the travel was by plane and at the expense of overseas believers. The sect reports 13,739 churches, 84,803 teachers and 1,455,713 adherents. The number of "confirmed followers" increased from 186,690 in 1949 to 214,555 in 1951.

Next in point of vigor is *Konko-kyo* which is conspicuous for its cosmopolitan outlook and its promotion of religious and international understanding. One of the outstanding religious structures dedicated during the year was the Konko Izu Church in Osaka which, besides an assembly room seating more than 1,500, has numerous facilities for social welfare and educational activities. Latest available reports state that the sect has 1560 churches, 3174 teachers and 690,964 adherents.

Both *Konko-kyo* and *Tenri-kyo* face competition from leaders who have separated from what appears to the outsiders to be the main streams but this deflection does not seem to have affected seriously the strength of either.

Nothing significant has happened in the other nine sects belonging to the Sectarian Shinto Federation. The total number of adherents, including *Taisha-kyo*, is said to be approximately 14 million.

The number of new Shinto sects which have emerged

since the war is difficult to estimate. Probably most of them were functioning previously within the framework of one of the 13 Sectarian Shinto organizations. They can be understood only when their antecedents have been carefully studied. There has been no marked increase in the number of sects during the past year. The Divine Sects Federation (*Shin Kyoha Remmei*), which has approximately 30 affiliated organizations, is largely composed of sects which generally emphasize some phase of the racial significance of Shinto. There are hundreds of small local organizations which have no connection with any federation.

The latest (1949) Ministry of Education reports give the following statistics for the 13 sects of the Sectarian Shinto Federation and 43 others.

	Churches	Priests or Workers	Believers
Fuse-kyo	571	1,991	140,984
Jikko-kyo	496	2,106	217,992
Konko-kyo	1,560	3,174	690,964
Kurozumi-kyo	407	2,959	613,419
Misogikyo	40	592	100,032
Mitake-kyo	2,449	7,724	357,334
Shinri-kyo	895	2,240	258,157
Shinshu	834	2,524	674,261
Shinsei-ha	355	1,658	43,101
Tai-kyo	837	3,405	1,101,868
Taisei-kyo	99	567	226,500
Taisha-kyo	287	2,521	3,854,699
Tenri-kyo	14,785	61,112	1,455,713
.....			
Sub Total	23,615	92,573	9,735,024
43 Other Sects	4,510	16,367	4,038,800

		
General Total	28,125	108,940	13,773,324

BUDDHISM

Buddhism has definitely emerged from the exhaustion of war and the stupor and confusion following defeat but has not recovered from the effects of certain post-war reforms. Buddhist organizations in general indicate renewed vitality.

The All Japan Buddhist Youths League, which was disbanded during the war, was revived in April. This movement is an overall organization for youth societies in temples which is intended to help deepen faith and maintain interest in things Buddhist. Aside from its re-organization, however, its only activity to date worth mentioning is the publication of a monthly newspaper which is regarded as well edited and very influential.

The White Lotus Society (*Byakuren-sha*) a small, influential, postwar organization, which has as its main purpose recovery of the remains of overseas war dead and amnesty for condemned war criminals, has been especially active in raising funds and at the same time endeavoring to arrange an inspection party to visit Iwo Jima as a preliminary to repatriation of the remains throughout the Pacific.

Besides carrying on routine business related to Buddhist sects, the Buddhist Federation (*Bukkyo Rengo Kai*), a federation of all Buddhist sects, has endeavored to raise funds for a Buddhist hall in the nation's capital and has conducted conferences on the Religious Juridical Persons Law in many parts of the country in order to make the spirit and meaning of the law clear to as many temples as possible.

Most significant of all, however, was the organization early in 1951 of a Buddhists Council (*Bukkyo-to Kaigi*) of Japan composed of priests, laymen and laywomen interested in the revival of the Buddhist faith. Organized first by leaders in the Kanto area the movement spread rapidly throughout the country until a national conference was called for Nov. 3 and 4 at which approximately 150 persons attended. The strength of the movement is indicated by its willingness to be host to a World Conference of Buddhists in the fall of 1952.

Almost equally noteworthy was the organization of the National Association of Buddhist Nuns in Tokyo in October with the Soto Sect (Zen) Nuns Association as its nucleus. The purpose of this association, in addition to promoting the mission and interests of Buddhism, is to improve the conditions and social status of nuns.

Revival of Pomp

A marked revival of pomp and classical ceremonies, which practically ceased during the war and infrequently observed since, has been noted. The celebration of Buddha's birthday was widespread and services for the war dead were usually well attended. But perhaps the most notable of all were services for the souls of departed emperors who in their life time had a special relation to certain temples or sects. Apprehension concerning an imagined opposition to these ceremonies by the Occupation was entirely dissipated by the signing of the peace treaty.

With the exception of a few radically inclined priests and laymen, Buddhists have taken little interest in the peace movement lest such be misinterpreted as opposition to Japan's rearmament. Indicative of this attitude was

the general meeting of the Buddhist Council of Japan in early November at which time the peace question was discussed. The majority supported both the peace treaty and the security alliance but no public pronouncement was made. The Buddhist Federation, however, did present its desire regarding the proposed treaty to Mr. Dulles when he visited Japan in January. They expressed the hope (1) that Japan might sign a peace treaty with all belligerents, become independent, have her security guaranteed, and never be brought into war; (2) that world disarmament be realized; (3) that the new Constitution, including the article renouncing war be upheld, and (4) that all human beings give up their selfishness which evokes war and deters international co-operation.

Respect for Prince Shotoku, who is regarded as the Constantine of Japanese Buddhism, appears to be developing into a rallying point for Buddhists regardless of sectarian affiliation. Although there has been no significant anniversary since the war a number of events point to his enhancement in the minds of the Japanese people: This year a Prince Shotoku Society was organized and some of the most ancient and influential temples participated in services extolling his virtues. (In Shinto circles there is a move to have a shrine dedicated to him.)

Sectarian Tranquillity

Buddhist sectarian circles generally become more tranquil. After several years of internal struggle between parties seeking control the sectarian headquarters of the Soto Sect of Zen Buddhism appears to have quieted down. In the Jodo Sect reconciliation negotiations are pro-

ceeding between the sectarian headquarters in Tokyo and its strongest and most famous head temple, Chion-in in Kyoto. Secessions which have greatly disturbed most of the Buddhist world outside the Jodo Shin sects during the past five years have become negligible since the enforcement of the Religious Juridical Persons Law in April. This is in marked contrast to the first three months of the year during which a great number of temples rushed to become independent in order to avoid formalities and anticipated difficulties in connection with secession under the new law.

Travel abroad by Buddhist leaders has greatly increased. Rosen Takashina, chief abbot of the Soto (*Zen*) sect, and Riri Nakayama (*Jodo Shin*) visited India and Ceylon, Nissho Miyoshi, chief abbot of Hokke (*Nichiren*) sect, and Kazumasa Onishi, representing the White Lotus Society, made short visits to the United States. Prof. Eitatsu Teramoto, an educator, left in the spring for an extended study of education in Hawaii and the United States, and Kosho Otani, chief abbot of the Nishi Honganji (*Jodo Shin Hompa*) sect, and Mrs. Otani left in November for a year's study in America. Dr. Teitaro Suzuki, (*Daisetsu*) the famous Zen scholar, who returned to Japan in the summer after lecturing for a year in American universities, is now in Hawaii on a similar mission. Dr. Hajime Nakamura (*Jodo Shin*) is lecturing on Japanese philosophy at Stanford university.

Buddhist statistics regarding the number of temples and priests may be regarded as reasonably accurate, but figures of adherents can only be considered estimates since most temples have a record of family heads but none for individuals. According to the Ministry of Education their numerical strength is as follows.

School of Buddhism	Temples	Priests	Adherents
Nara sects	254	934	71,427
Tendai	5,732	20,578	1,101,689
Shingon	12,357	24,308	4,025,605
Jodo	9,257	12,983	7,047,309
Jodo Shin	23,370	49,684	14,736,738
Zen	21,199	43,056	4 787,280
Nichiren	6,224	9,530	2,446,326
Others	3,067	8,364	2,740,511
Independent	337	833	
	81,797	170,270	36,956,885

Buddhist finances, whether local or sectarian, while greatly improved are far from healthy. It is too soon to predict whether the present sectarian system with their tens of thousands of small weak temples, can survive an economic depression. Unquestionably there are too many temples in Japan and it is not unlikely that even with a revival of the faith some will be merged or closed. The Farm-Land Reform act deprived many of their principal source of income and there appears to be no way for them to raise adequate funds to continue their existence. There is to be sure a weak reform movement which insists that the ideal for Japan is one temple for each village but there is no general interest in the proposal. However this may be, Buddhism is far from moribund. On the contrary it gives every indication of achieving a dynamic strength in a free society which was impossible under government control.

NEW RELIGIONS

The phenomenon of new religions has created a stir

in Japan only because with the removal of restrictions they burst upon the postwar scene without warning and suddenly. Many, in fact most, are not really new, but previously functioned within the framework of other religious bodies. They are as a rule a genuine expression of the religious spirit. Not a few of the leaders of these sects in prewar years suffered imprisonment and sometimes torture because of their faith. Since their number is large, there is not space to discuss them even briefly so attention will be drawn to only a few of the most conspicuous and presumably the most active.

Omoto-Kyo, which was suppressed in 1937, is now called *Omoto-Aizen-en*. Its leaders are active in the movement for World Government and one of them attended a world conference in Geneva at the close of 1950. It publishes a magazine in Esperanto in addition to several in Japanese and it expounds a special theory of crop development without fertilizer. This is in addition to services of a strictly religious nature. *Aizen-en* leaders are opposed to Japan's rearmament.

Prewar *Hito-no-michi*, whose leaders, like those of *Omoto-Kyo*, were imprisoned, is now known as the P. L. *Kyodan* (P. L. stands for Perfect Liberty). When the sect was revived the headquarters was moved from Tosu in Saga Prefecture to Shimizu in Shizuoka Prefecture. "Life is Art" is the core of its teaching. Among its activities outside religious services are social dancing for young and old which is systematically taught and carefully supervised. Both *Omoto Aizen-en* and P. L. *Kyodan*, as well as many other new religious organizations, hold daily early morning services in their local churches which appear to be well attended. Churches of both these organizations may be found in many parts of the country.

The *Annanai Kyodan*, which also has its headquarters in Shimizu, Shizuoka Prefecture, is unique for its emphasis on teachings of Taoist origin and for its international connections through the Bahaist Movement. Its monthly organ is filled with letters in English from people in many countries of the world.

No review of the year would be complete without mention of the "Dancing Religion" (*Tensho Kotai Jingu Kyo*), whose founder, Mrs. Sayo Kitamura, claims equality with Gautama Buddha and Jesus Christ. Her words are regarded by her followers as the words of God. This religiod, which has been the subject of much good natured ridicule, is settling down and taking on some of the aspects of the more usual religious organizations. A large, well printed and bound volume entitled "*Seisho*" (which is written in Chinese ideographs meaning "living writing" and not "holy writing" which characters are used for the Christian Bible), is its first publication of importance. The founder claims several hundred thousand followers but in the absence of statistical records the estimate can not be taken seriously.

Kannon-kyo, which received great notoriety in the Japanese press by the arrest of its leaders because of alleged tax evasion and bribery, has changed its name to *Kyo*, meaning "Messiah", *Meshiya*. The arrested leaders are free and the case appears to have been settled without the imposition of penalties. The founder is known as "*Ohikari-sama*", literally, "Mr. Light", because of his claim to mystical healing power emanating from a sacred ball of light said to be hidden within his body. Imposing structures with educational, social welfare and recreational facilities are being built in the vicinity of Lake Hakone and Atami.

Federation of New Religions

Organization of a Federation of New Religions under the leadership of the head of the P. I. *Kyodan* is one of the important event of the year for these sects. About 40 different organizations are now affiliated in the Federation which hopes ultimately to be accepted as a constituent member of the Religions League.

The long hand of the law finally caught up with one group of operators that was using religion for business purposes. The leader was fined ¥ 100,000 and given 18 months imprisonment. Others received lesser punishment.

Too much has been said, however, about the sects which have gained notoriety because of questionable and definitely illegal practices and not enough attention has been given by thoughtful people to the manifestations of deep spiritual searching on the part of hundreds of thousands of persons who seemingly follow any leaders who promise spiritual and physical renewal to those who believe. There is ample evidence that large numbers of people are unsatisfied by the current so-called established religions.

Official statistics of the Ministry of Education report nearly 800 new religious sects, but many of these have a history ante-dating surrender and are therefore not strictly speaking *après guerre* religions, as popular writers generally claim, but merely newly independent sects. The number of local groups throughout the country which are not affiliated with those incorporated with the Ministry must run into the thousands.

Interfaith Cooperation

Interfaith cooperation, which was very close during the war, thanks to government promotion and supervision, has not been extensive in the period under review. The Japan Religions League (*Nippon Shukyo Remmei*) consists merely of a committee representing the Buddhist Federation (*Nippon Bukkyo Remmei*), the Sectarian Shinto Federation (*Nippon Kyoha Shinto Remmei*), the Shrine Association (*Jinja Honcho*) and the Christian Liaison Committee (*Kirisutokyo Rengo Iinkai*). No laymen are in the committee.

Early in the year the League participated in a number of conferences with Japanese government and SCAP officials on a draft of the Religious Juridical Persons Law and sponsored several conferences for representatives of newly established religious organizations not members of the League. It took an active part in urging the Diet to pass the bill without amendment, and after enactment endeavored to make the law understood. In March it appointed a Commission on Religious Freedom and Related Human Rights which submitted a series of questions to the Office of the Attorney General relative to the application of the Organization Control Ordinance.

Non-Christian Leaders Study Church and State

Worthy of special mention was a group of seven non-Christian religious leaders sponsored by the Religions League which visited the United States for three months on a SCAP promoted National Leaders Training Program. The purpose of the project was to enable Buddhist and Shinto leaders to study intensively how re-

ligious organizations function in a free society. In the United States the group was sponsored by the Institute of International Education. Since their return late in October, individual members have been busy filling engagements throughout the country to recount their observations and experiences. Those participating in the tour report that their reception in America was universally cordial. Their talks since return to Japan reveal a genuine enthusiasm for the principles of freedom of faith and separation of church and state. Mr. Yoshio Shinohara, chief of the Religious Affairs Section, Ministry of Education, accompanied the group in order to study the legal aspects of problems arising in a society which professes adherence to religious liberty.

A number of prefectures have branches of the League which have promoted conferences on the new Religious Juridical Persons Law but as a rule there was little activity on the prefectural level.

The Religions League has great possibilities for usefulness but the present system of rotating the chairmanship, its lack of any constituency outside the sectarian federations which it represents, and the absence of laymen on the committee, militate against its occupying a position of leadership in the religious world. Its functions are primarily liaison with the government and secular organizations.

Conclusion

In general the year 1951 in the religious world of Japan reflected two general trends of great importance to the nation. First, the spiritual vacuum resulting in defeat and occupation was showing signs of being filled—by the revival of old religions, the growth of younger

ones and the advent of new faiths. Second, in the religious field, as well as in those of international relations and politics, social reforms and economics, the signing of the peace treaty brought both the hopes and dangers of freedoms that Japan has never experienced.

CHAPTER II

TRENDS

EMERGENT DEMOCRACY

by Iwao Aizawa

The year 1951 marked the end of a regime significant in Japanese history—the regime of democratization of this nation by General MacArthur. It covered the years from 1945, the year of Japan's surrender and the landing of the allied troops under MacArthur to 1951, the year in which the General, who was the Supreme Commander for the Allied Powers, was summarily dismissed by President Truman.

During the six-year period, reforms were made in political and economic organizations, in social institutions and even in the realm of religious life of the people by the directives of General MacArthur, in so radical a fashion, ("radical" in the sense of going to the very *root* of these institutions) that it was generally felt that nothing short of a revolution could effect such changes as were attempted or achieved by SCAP. When Japanese writers used the expression "the MacArthur Revolution", it implied no derogatory sentiment. On the contrary, it conveyed genuine appreciation on the part of those people to whom a revolution would ordinarily mean tragic changes with bloodshed, whereas this was a series of bloodless reforms peacefully carried out.

Did the ending of MacArthur's regime mean the end of democratization and of democracy in Japan? Series of incidents that happened in succession during 1951 seem

at first glance to indicate that coinciding with, or as the result of, the ending of General MacArthur's administration, democratization work carried out so consistently and successfully under SCAP's orders were coming to a close. How far is such an impression warranted?

The present article is an attempt to describe briefly how the work of democratization commenced in 1945 and what the outlook was like in 1951, the year MacArthur was removed abruptly.

MacArthur's Historic Memorandum

It was on Oct. 11, 1945, the day after Baron Kijuro Shidehara formed his Cabinet that he as new Prime Minister called on the Supreme Commander for Allied Powers on a formal call. It was to report to SCAP on the formation of the new Cabinet, submitting for the latter's approval the names of the various Ministers slated for the new government. It was a brief call.

As the Baron rose to take leave, General MacArthur handed him an envelope which the latter took home in his pocket. On returning to his official residence, the Baron opened the envelope. He found that the letter contained a directive of cardinal importance, for the new government of Japan to follow. It laid down the bases of the policy to be implemented by the government for democratizing Japan.

The substance of the letter was as follows:

"In the achievement of the Potsdam Declaration, the traditional social order under which the Japanese people for centuries have been subjugated will be corrected. This will unquestionably involve a liberalization of the Constitution.

"The people must be freed from all forms of govern-

mental secret inquisition into their daily lives which holds their minds in virtual slavery and from all forms of control which seek to suppress freedom of thought, freedom of speech, or freedom of religion. Regimentation of the masses under the guise of claims of efficiency, under whatever name of government it may be made, must cease.

"In the implementation of these requirements and to accomplish the purposes thereby intended, I expect you to institute the following reforms in the social order of Japan as readily as they can be assimilated :

"1. The emancipation of the women of Japan through their enfranchisement—that, being members of the body politic, they may bring to Japan a new concept of government directly subservient to the well-being of the home.

"2. The encouragement of the unionization of labor—that it may be clothed with such dignity as will permit it an influential voice in safeguarding the working men from exploitation and abuse and raising his living standard to a higher level with the institution of such measures as may be necessary to correct the evils which now exist in child labor practices.

"3. The opening of the schools to more liberal education—that the people may shape their future progress from factual knowledge and benefit from an understanding of a system under which government becomes the servant rather than the master of the people.

"4. The abolition of systems which through secret inquisition and abuse have held the people in constant fear—substitution there—for a system of justice designed to afford the people protection against despotic, arbitrary and unjust methods.

"5. The democratization of Japanese economic in-

stitutions to the end that monopolistic industrial controls be revised through the development of methods which tend to insure a wide distribution of income and ownership of the means of production and trade."

When this was written, SCAP had not commenced as yet the system of either numbering the letters or of distinguishing them by the more dignified name of "directives". Thus, this letter was not called a directive officially though it undoubtedly was one of fundamental importance.

Implementation of the Directive

Baron Shidehara on reading this memorandum, realized its surpassing importance. He immediately called the entire Cabinet to discuss what action or actions should be taken by the government to implement the policy of democratization which the memorandum requested the Japanese government to adopt.

Now it may be recalled at this stage that in the Potsdam Declaration which laid down the conditions for Japan's surrender, were two aspects: punitive and reformative.

Like any conditions of surrender, the Potsdam Declaration contained clauses on the punishment of war criminals, reparations, cession or rendition of territories, curtailment of military and economic power of the surrendering nation, occupation of the country by the forces of the victor nations to ensure orderly and undisturbed execution of the surrender terms.

Unlike other surrender terms, however, the Potsdam Declaration had a clause whereby the Japanese government was required to guarantee the freedom of thought, speech and religion, to respect the basic human rights

of the people and to revive and strengthen democratic tendencies”.

It is clear that MacArthur's memorandum addressed to Baron Shidehara was based on the latter phase of the Potsdam Declaration, even though as the Supreme Commander for the allied nations, he had to carry out simultaneously the punitive and reformative functions.

Democratization Program.

It was in the effort to comply with this memorandum or directive of the basic importance, and which was followed by a rapid succession of other directives amplifying the first one, that the Cabinet under Baron Shidehara and other Cabinets thereafter worked out a program, or programs of ever enlarging scope, for the democratization of Japan. In the period 1945-51 while MacArthur's regime lasted, the Shidehara Cabinet was followed by six other Cabinets, but every succeeding Cabinet faithfully followed the line of MacArthur's historic directive. The programs implemented by the succeeding Japanese Cabinets contained, to enumerate the more important ones, the following items:

- (1) The adoption of a new Constitution whereby: the basic human rights were assured to the people, sovereignty was declared to belong to the people so as to ensure that Japan shall not repeat the disaster of a war by the conduct of the government, all armament on land, sea and air were abolished and the right of belligerency was renounced. The last point implied that Japan henceforth would seek security not in armament but in disarmament, thereby putting Japan in a position to lead other nations to a world of peace without arms.
- (2) The emancipation of women through enfranchisement

which enabled them to win seats in both Houses of the Diet and in prefectural and municipal assemblies. It was an impressive picture to see literally scores of women occupying seats of honor and carrying out their responsibility in the national and local legislatures.

- 3) The recognition of workers' rights, to organize and to engage in collective bargaining, which enabled them to reach a strength of over 6 million union members within less than four years. They started from scratch at the time of the surrender, since any unions that existed in prewar Japan had been rooted out during the war.
- 4) Nation-wide educational reform.
- 5) Far-reaching land reform whereby vast numbers of tenant-farmers were raised to a new status of proprietor-farmers and rescued from the conditions of insecurity, misery and discontent.
- 6) The purging of more than 200,000 Japanese who were leaders in prewar and wartime Japan, who were supposed to be the men that did the thinking, planning and executing of the war, and replacing them with new men in government administration, in business, education, publishing and in all other positions of leadership.

The above summary of the program followed in Japan would suffice to suggest that after the landing of the allied forces, under MacArthur's administration, a new, democratic Japan was emerging. What MacArthur's regime aimed at was a Japan democratic and peace-loving, and without arms, not relying on armament for her security, but "trusting in the justice and faith of the peace-loving peoples of the world".

What Happened in 1951 ?

Like a thunderclap on a clear day, came the startling news of the dismissal of General Douglas MacArthur on Apr. 12.

Previous to this, as we look back now in the new light of the series of events that ensued during the fateful year, there was a portentous incident which must not be omitted. That was the lamented death of Baron Shidehara on Mar. 10 about a month before the dismissal of General MacArthur. Shidehara throughout his life, steadily followed a policy of peace and democratic statesmanship which was appropriate to a new Japan.

Whether the Japanese are, as a race, superstitious or pessimistic is questionable, but should they be condemned severely, if they regarded with fear for the future the series of events which happened during 1951? There were, to review some of the more important ones, mentioned in Section I, the authorization given on Constitution Day by the new Supreme Commander to the Japanese Government to review the ordinances drawn up hitherto for the purpose of effecting SCAP's directives, the wholesale depurging orders which resulted in the re-eresting of purgees to positions of leadership and responsibility, the urge to rearm without and within the country, as the logical and inevitable consequence of the peace treaty and security alliance, the intimation (reported) of the Education Minister of his intention to restore to the Emperor the semi-divine moral authority, the strengthening of the national police organization, and the attempt on the part of the government to revise the labor laws.

Let us see how some of those changes may have

affected emergent democracy. To begin with, what will be the effect of the authorization of SCAP to revise the Japanese government ordinances drawn up to comply with SCAP's directives? The authorization was issued by the new Supreme Commander after the former one was dismissed. The danger that the real intention of SCAP might be misinterpreted either wilfully or unintentionally lies in this.

Still more liable to misinterpretation is the wholesale depurging procedure, although we believe that great care was taken beforehand to forestall any undesirable consequences. The question asked by some people in reading the long depurgee lists is this:

"Is the government assured that these depurgees have undergone some sort of conversion, and have become loyal defenders of democracy? If not, is there any guarantee that the nation will not be misled again into the wrong paths by these leaders of prewar and of war-time Japan, who had once heaped disaster upon this nation as well as on all its neighbors?"

As for the rearmament suggestions resulting from the peace treaty signing at San Francisco, apart from the fear that it may open the gate to militarism, the dangers lie in the muddled thinking, if not dishonesty, on the part of the leaders who, letting loose a tiger, call it a cat. Military victory won at incalculable sacrifice can end in a moral defeat with inestimable losses. History will tell whether the fear entertained now by the thinking people was a fear unwarranted by the ensuing events.

The newspaper report on Education Minister Amano's intention to publish a sort of code of ethics restoring to the Emperor the semi-divine authority of which

the new Constitution had divested him served to reveal the direction in which the top men of the government were wishing to lead the people. Was this a healthy sign from the standpoint of democratization?

The steps taken to strengthen the police organization on a national instead of local basis furnished another ground for apprehension. Still another basis for fear is provided by the government's steps to revise the basic labor laws which the working class has been jealously guarding as the bulwark of democracy.

Hopeful Signs

A dismal conclusion could be drawn at the end of 1951 if one chose to enumerate the above events which were on the debit side alone. But there were also events on the credit side which must not be overlooked.

Let us not forget that the dismissal of General MacArthur which was considered generally as one of the biggest word events in 1951, was not without its silver lining. When MacArthur returned to the United States, the opportunity was given to defend his position, provided a striking demonstration of a democracy fully emerged. Those who followed the incident closely were convinced that the charge against MacArthur was in no way related to the democratization program he had started in Japan with such devotion and competence.

Futhermore, the man who succeeded him as Supreme Commander for the Allied powers in Japan is a man who has practiced democracy in his daily conduct. Indeed General Ridgway has been a living demonstration of democracy. Since his arrival, he has gained increasing popularity by his genial and democratic mingling with the people.

It behooves us Japanese to remember at this stage we are a people steeped in traditions of feudalism. For at least seven centuries since Yoritomo commenced the feudal regime at Kamakura, feudalism has been fostered and guarded. Feudalism was not a political institution alone. It supplied the basis of the moral life of the nation and in the period of the last war, it was enhanced to the level of religion even.

Under such circumstances, it was only naive and unreasonable to believe, if any one believed, that democracy could replace feudalism within five or six years of military occupation. Democracy, we know, is a way of thinking and of living. And it would have been absurd for anyone to expect democracy to be set up by the directives of military authority.

When we awaken to this reality, however, instead of fear and scepticism, can't we have hope for the future? Have we not gained freedom for workers to organize? Have we not over six million workers organized in trades unions? Haven't the women been enfranchised, and do we not now have a score of women leaders in the Diet? Hasn't the educational system been reorganized on a sound basis? Don't we now see all over the country former tenant farmers tilling their own land? Don't we, above all, have a Constitution under which the people are sovereign?

Surely, democracy under directives of a military commander was an anomaly, and even a paradox, but Japan has learned something about democracy under the Occupation. Thanks to the status we now have of independence and equality among the nations, it is up to us to vindicate the worth of that independence to the world.

COMMUNISM IN JAPAN

By Gan Sakakibara

Communist activities throughout 1951 were a continuation of the principles and practices established in previous years. No new principles of action seem to have been launched, nor new aspects of the movement to have appeared. An understanding of the party's activities this year will be possible only if we first understand the general features of preceding years. So, in the beginning, we shall try to sum up briefly the dominant lines of the Communist activities up to the end of last year.

- 1) In prewar times, the Communist Party was illegal and in consequence its activities were carried on for the most part underground.
- 2) During the war, they were reduced almost to nothing under the totalitarian rule.
- 3) The defeat in war and the total breakdown of Japan's ancient regime suddenly made the free activities of the Communist Party possible. It resulted also in the emancipation of all kinds of political prisoners, including men such as Mr. Kyuichi Tokuda, who soon became one of the most influential leaders of the Party and its chief secretary. The difficulties of staying alive and the social confusion of the postwar time seemed to provide a very suitable atmosphere for communist propaganda. We shall be able, without great mistake, to form an idea as to the people's attitude towards Communism from the way in which Mr. Sanzo

Nosaka, an able Communist leader, was welcomed into the field of journalism just like a national hero, when he came back home from China on Jan. 12, 1946.

- 4) The trade unions were naturally one of the most important targets of the communist offensive, and it had really a great effect, resulting in ceaseless disputes and strikes for the sake not only of economic but also of political end. This culminated in the so-called 2—1 general strike, which was to have taken place on Feb. 1, 1947, but fortunately ended in misfire by the command of GHQ. The period from 1948 to 1949, might be said to have been the most glorious days of Communism in Japan after the war, with several notable events as follows: the affiliation of not a few cultured persons with the Communist Party, the great labor dispute of the Public Officials' Trade Union led by Communist wings in 1948, and the acquisition of 35 seats in the House of Representatives in the general election held in January, 1949.
- 5) It was recognized by people in general that Communist activities in trade unions and other areas were not really as democratic as they professed to be, and that their real tactics did not result in true advantages for the laboring class, to say nothing of the people as a whole. This knowledge began to prevail by and by throughout the nation.
- 6) January of the year 1950 was a remarkable turning point in the history of Communism in post-war Japan. The opportunistic strategy of the Communist Party of Japan was abruptly placed under the keen criticism of the Cominform. It pointed out very clearly and frankly that the Communist Party in Japan had fallen into

a great error since the end of the war, in cooperating with the present ruling class and believing in the possibility of the establishment of a people's democratic government by the way of so-called peaceful revolution. It seemed, they insisted, as if the Communist Party here had forgotten entirely that only violent revolution always coincided with the true character of communism. Facing this holy criticism, the leaders of the Party were obliged to surrender and to change their policy from their disguised cooperation, to the anti-American struggle and its traditional principle of violent revolution. This change naturally occasioned the change of attitude by the Japanese government toward the Communist movement from *laissez-faire* to strict supervision and if necessary to oppression. This antipathy on both sides reached its climax in July, 1950, when 24 of the most powerful leaders of the Party with Tokuda and Ncsaka as its leaders were purged from all political activities. They crept into the underground without losing a moment's work to escape from judicial authority. This event was followed by the prohibition of the publication of the Red Flag (*Akahata*) the main Communist organ, and other Communist periodicals.

Party Flexibility

It is not surprising that the external activities of the Party in the year 1951, when its most influential leaders were underground, were so inconspicuous that dull people might hastily conclude that Communism in Japan was on the ebb. But only the Party hierarchy could readily tell whether this was true. The fact that its activities were without incident may have originated in the principle of

underground contriving to allow its secret members to creep into every lawful movement. This flexibility of its policy could be deciphered from its new programs which were decided upon at the official meeting of the Central Committee of the Party "somewhere in Tokyo" about Aug. 13, and accepted by the general meeting of the Party in early October.

These new programs may be fully understood when we pay attention to their presupposition, namely the Party self-criticism which Mr. E. Shiino, the chairman of the Provisional Conference of Central Leaders of the Party is said to have made to the responsible person of the Party, in its meeting held in early July, 1951. It runs as follows:

"The C. P. J., had to surrender to the keen criticism of the Cominform, which had pointed out its racial bias, nationalism and parliamentarianism. The Party expressed its agreement, through its spokesmen, with this criticism, as the opinion of its Political Bureau, and as the decision of the 18th meeting of the Enlarged Central Committee. The party had to steer a new course of international cooperation in the communist meaning of the term. These steps, however, resulted in reality in a confusion of opinion and led finally to the disunion of the Party itself."

This self-criticism of Mr. Shiino was considered to be an amendment to the exceedingly vague decision of the above mentioned 18th meeting of the Enlarged Central Committee and to look forward to the reunion of the Party. The main features were:

- 1) Emphasis on theory. The inclination to despise theory, which prevails at present among Communists, was apt to produce criticism for the sake of criticism in a superficial way, and to lead to disunion such an empiric-

ism was clearly a great fault and is to be strictly avoided.

- 2) International cooperation. The lack of readiness to echo the international appeals such as the Berlin appeal and the military and peace agreement among the Big Five was regrettably felt. This attitude had to be fundamentally changed.

The Communist Party in Japan dared to summarily correct its own faults through this self-purging and started anew. It held a meeting of the Central Committee in August and the general meeting of the Party in October. It made new programs for "the emancipation of Japanese people." It insisted on the establishment of a republican government and replaced the traditional formula of democratic people's front and government by the new formula of democratic national front and government in order to get all the classes including not only the laboring people but also even the capitalists and intellectuals.

Government Attitude

The attitude of the government towards Communism and the form of activities of the Communist Party were correlated. The Communist adoption of the principle of violent revolution brought about, as a matter of course, the government's strict control and supervision. It included in its results.:

- 1) The so-called "Red" purge.
 - 2) The prohibition of Communist publications.
 - 3) The enforcement of the pursuit of the Communist underground.
- These policies were intensified step by step and resulted recently in the expression of the intention by Mr. Ohashi, attorney general, to outlaw the party.

The Red Purge

Before daybreak of Sept. 4, many policemen divided into corps with the warrants of arrest, assaulted numerous places in Tokyo known to be communist centers of activity. These included the headquarters of the Party, many communist clinics in Tokyo and vicinity, and its leaders' residences. In all 18 leaders of the Party were taken into custody. Eight of them were arrested and the others went underground. All were purged from public activities. It was rumored that this round-up was related to dangerous orders issued three times in July and August from the Party to the local organizations concerning the accomplishment of a violent revolution, availing themselves of the opportunity of the peace treaty conference.

Publications Prohibited

Beginning with prohibition of the *Akahata* on June 26, 1950, the government managed to prohibit the publication of all kinds of Red periodicals, which by the end of the year amounted to more than a thousand. In spite of it, secret publications never ceased and the government was obliged to change the policy of control and supervision by arresting all persons responsible for the publication, printing or distribution of any kind of secret periodical, document or correspondence. In conformity to this new control policy, the public procurator-general ordered domiciliary searches of all the secret sellers and distributors of the Party periodical *Voice of Peace* all over the country. This Red newspaper had been published every other day since Dec. 7, 1950. The circulation reached about 80,000. The issue was suspended *sine die* from Jan. 23,

1951 by reason of having been the successor of the Red Flag. The places searched amounted to 424 and the persons arrested, 430. At the time of the domiciliary searches, various kinds of fire arms and weapons were found. Some newspapers used such sensational words as "Preparation For Rebellion Discovered; Arms Stored-Up By Leaders."

On Oct. 9, a large scale round-up, just like the above-mentioned, was launched. More than 700 places were searched.

On Nov. 14 the same step was taken with regard to the *Domestic and Foreign Review* (*Naigai Hyoron*) and other Red periodicals. Domestic and Foreign Review was one of the three typical underground journals whose editorials and contributors were all anonymous. It had in reality the character of the theoretical organ of the Party. The new programs for action which had been decided secretly in August and October were all published in this periodical. On the covers of the journals, there were no real titles. Instead, disguised names such as the "Diary of Places to Eat" (*Tabearuki*), "Catalogues of Old Books," "Reforestation," "Short Waves," and "How to Improve One's Health," etc. During the one year, when they were published irregularly, there were 30 issues circulated amounting to perhaps 30,000 copies for each issue.

Present Strength

Concerning the present strength of the Communist movement, Mr. Ohashi, attorney general, in a reply to a question in the House of Councillors on Sept. 6, answered as follows:

"The number of members of the Communist Party at present are reported to be about 56,000 but its real numbers are guessed to be from 70,000 to 80,000 and in

addition can claim sympathizers amounting to 250,000 and fellow-travellers of about 650,000. Its organization and activities have two faces, legal and illegal, of which they are making good use. The illegal organization has been planned to be built since the time of the first Red purge in June, last year.

"The integral members are very active, each of them having his own secret "agitos" and "reps" (reporters). These workers are estimated at 30,000. The most dangerous of them are included in the corps of action. They consist of both Japanese and Koreans who are expected to constitute the front lines at the time of revolution for the people's government. They are organized fundamentally after the model of the military system, and are stationed here and there under rigorous control from the center.

"The disunion of the Party into the orthodox and the international wings and the incessant inner struggle of these two wings against each other which has taken place since the criticism from the Cominform, was seriously reconsidered and now reunion is considered to be only a matter of time."

The disunion reached its zenith at the time of the local elections held in April. Each wing sent its own candidates who blamed each other with scurrilous remarks, but this antagonism seemed to have been relieved gradually, perhaps since August as Mr. Ohashi suggested. In the self-criticism and the new programs of 1951, we can clearly see the strong effort of those leaders to rebuild a united front. Conspicuous phenomena reflecting this attitude of the Party were the reorganizations of local systems which were set up with remarkable speed after August. The numbers of the dissolved local organizations reported up to October, amounted to 238. Most of them were located in

such prefectures as Yamaguchi, Hiroshima, Fukushima and Tokyo, where the international wing of the Party was traditionally predominant. The reasons for dissolution differ: 116 local organizations owing to the antipathy against the orthodox main current of the Party and consequently their secession from the Party itself, 20 owing to the lack of constituent members, 18 owing to the command from above, 14 owing to the change of organization, 13 owing to inability of action. The newly organized ones are on the contrary very few. They number only 24 in all. The government's opinion to this trend of reorganization was as follows: the Party was doing its best to strengthen the Party organization by means of reuniting the international groups with itself, so that it could take strong measures to meet the situation after the conclusion of the peace treaty.

Explosive Situation

In such a situation, it was quite impossible to find many cases of 100 per cent Communism. There were many explosive situations which seemed to have been influenced to a great degree by the Party. But the ties relating them were cunningly hidden.

Among these one of the most conspicuous was clamor raised by Koreans. It was reported that there were about 1,000,000 Koreans living in Japan in 1951. Among them nearly 300,000 were considered to be convinced communists. They worked in close connection with the Party in order to agitate other Koreans living in Japan who were greatly prejudiced against the Japanese nation and government, their former "imperialistic" rulers. They were living under great hardship with many grievances because of having no regular occupations. Their latest

furor was their opposition to the repatriation law for illegal Koreans.

Both the purge of communists from business and the economic boom owing to the special demands caused by the Korean war contributed very much toward keeping trade unions deaf to the sounds of Communist agitation.

The Communist students who were very active in former years were excluded from universities and in addition to that many of them lost their positions in the Party because of belonging to international groups. These factors, co-working with not a few criticisms against the Communist leadership among the students, were conducive to bring about a slackening of Communist activities in universities.

The big event in the Communist student movement of the year, was the one case when many students of Kyoto University, made a great noise about and insulted the Emperor by surrounding his vacant automobile on their University campus when he visited that university in November. Only 20 Communist students were discovered leading the agitation.

One of the journalistic sensations of the year was the case of Red police. It was often reported that Red spies crept into police stations and procurators' offices. The Red purge of last year excluded a few Communist sympathizers from their positions. But the Communist offensives in this quarter are becoming more and more sensible. According to the Mainichi of July 12, the underground instruction department of the Party sent an order to the local organizations all over the country concerning the following research on the police force:

- 1) Numbers of policemen and their equipment.
- 2) Places of storage of revolvers and bullets.

- 3) Existence of special arms except revolvers.
- 4) State of training.
- 5) Frequency of firing practice.
- 6) Names of officers.
- 7) Degree of obedience of policemen to officers.
- 8) Degree of their intimacy with the members of the Party.
- 9) Addresses of policemen and what they do on their off time.
- 10) How many automobiles, and the patrols of radio-equipped cars.

In the new programs of the Party, it was insisted that agricultural villages should be treated as the bases of the revolution. In conformity to this program it seems that they were doing their best to establish communal or cooperative villages. According to a secret order of the Party which the government recently received, 55 corps, amounting to 2500 Communists aiming at the village project, had already taken up their posts. The following are examples of the type of statements the village workers are making to win support:

"The true land-reform should be that which gives farmers gratis all the lands including forests, fields and unemployed lands."

"All unpaid taxes should be cancelled."

These suggestions did not prove to be very influential among the conservative farmers. Even in Nagano prefecture where there were seven "Red" villages, leading citizens of which were Communists, the decline of the Communist forces in agricultural regions was so remarkable that one of the most influential of the Communist village leaders was recalled by a vote of 1750 to 46 with a great victory for the conservatives.

According to the *Asahi* of Dec. 17, the Party which had adopted the principle of "battle for the emancipation of Japanese race," seems to have started destructive activity aimed at the military equipment of the Occupation army. Communist activity in the important factories in the so-called delta-area in Tokyo, the Sagami-hara district in Kanagawa prefecture, the American airbases at Yokota and Tachikawa, important lines of the governmental railway and other traffic facilities, became very active during the year. This was labeled "the action upon Tokyo" which possibly indicated more active sabotage in the future.

Now that almost all the organizations of the party disappeared from the surface, it is reported that it has an underground classification system: V (local committee), B (bureau), S (single cell) and P (basic point). The acting corps in factories and villages are named "partisan." The Party seemed to lay stress on tampering with military communications. The sabotage of munitions production, spy-activity preparing for the destructive strategy in the future and the organization of partisan corps.

Interest Fading

With this situation, in which communist propaganda and activities have apparently declined considerably, the interest of the people in general towards Communism has faded out gradually as a matter of course.

Compared with two years ago, when it was a vogue among them to be interested in Communism, Christians of today do not speak so much about it. As to the good and evil of Communism, the average Christian was still largely ignorant at year's end and loaded with a special hatred toward it that was directed at the Soviet as almost an unhealthy racial hatred.

CHRISTIAN PEACE MOVEMENT IN JAPAN

By Yoshimune Abe

Constructive thinking towards peace among the Protestant Christians goes back to the beginnings of Christianity in Japan. Seichoku Nakamura (Nakamura Keiu), one of the leaders of the Meiji culture and a person who played an important role after the Meiji Restoration, in the year 1871, translated a book "Self-Help" by Samuel Smiles into Japanese, entitled "Saigoku Risshiden." The book was a bestseller during the Meiji and Taisho eras.

In the introductory remarks of this book Mr. Nakamura wrote:

"People ask me why don't you translate a military book, for such a book will appeal to people after the Meiji Restoration?"

He answered such questions by saying:

"Do you say that the country will be kept in peaceful welfare by strong militarism? The strongness or weakness of the nation depends on how the people behave."

This was the beginning of the peace movement in Japan.

Next, in the year 1886 Mrs. Kajiko Yajima organized a women's movement for peace. This was the origin of the Women's Christian Temperance Union.

Next in 1889, an Englishman named William Jones met with Count Okuma. These two organized a peace movement in Japan. This association cooperated with the Friends Mission and became a fairly strong, growing

movement, but in the years 1894 to 1895 the China-Japan War began, and the Japanese government at that time disbanded the peace movement on the ground that people who emphasize peace weaken a war effort.

The next movement began in 1903, with a strong representation of Christian laymen like Mr. S. Ebara and Mr. Sho Nemoto, both members of Parliament. In March of that year they met in the Tokyo YMCA building and organized another peace association.

Quite a number of people became members, and the movement spread widely. But after the Russo-Japanese War, the people became military minded, and most young men volunteered to be military cadets. Again the peace movement disappeared for a time.

At that time a man like Kanzo Uchimura, a strong pacifist, was forced to resign from the teaching staff of a government school, so against pacifism was the general populace.

Another peace association was organized in the year 1914 prior to World War I. A leading Christian minister Mr. Tsunashima returned from a world tour. In Europe he had attended a number of Christian conferences and learned a great deal about Christian activities in European and American countries. On his return, he organized the International Good Will and Peace Association and began seeking support. Because Japan was soon participating in World War I, this movement did not develop.

The fifth peace movement was launched in the year 1919, when the League of Nations was established at Geneva. Dr. Nitobe was appointed as secretary of the permanent staff. From Geneva he appealed to Japan that there should be begun a peace movement through science, culture and education. This was the beginning of the

League of Nations Association in Japan. This too, because of the Manchurian Incident, was oppressed and discontinued. Many intelligent Japanese continued secretly to work and it later proved that the root was still living. The growing UNESCO movement today can actually be traced back to 1919.

Mr. Gilbert Bowles of the Friends Mission in Japan as far back as 1910, organized the American Peace Association in Japan consisting of American residents in Japan. This movement contributed not only to American and Japanese goodwill but also greatly promoted Japan and China friendship. This peace movement developed into the Fellowship of Reconciliation which was organized at the home of Dr. Nitobe in 1923. This we may say was the sixth Christian peace movement in Japan.

In those times, Mr. Henry Hodgkin who was a medical missionary in China, came to Japan several times, and Bishop Motoda of the Japan Anglican-Episcopal Church went to China. Both cooperated and contributed much to the cause of Japan and China fellowship and to the Christian peace movement in both countries.

The seventh Christian peace movement was at the time of the Shanghai Incident in the year 1932 when Admiral Nomura and Ambassador Shigemitsu were injured by a Chinese mob, the former losing an eye, and the latter a leg. Both the Japanese and the Chinese YMCA protested this affair, and the Japanese YMCA sent Mr. Hampei Nagao, and Rev. Akira Ebizawa to Shanghai to negotiate as to how to bring enduring peace to the two countries. But to our great regret the situation became worse and worse and the small number of Christians in both countries could not resist the rising tide of militarism prior to the China Incident.

In the year 1937, the National Christian Council of Japan sent another peace envoy to North China. Mr. Yugoro Chiba led the delegation to Peking and had a long conference with Chinese Christians, but the China Incident suddenly broke out in Peking on July 7 of that year.

The two countries entered a virtual state of war. Still Japanese Christians were not satisfied with such conditions and during the Japan and China war, in the year 1938 when the International Missionary Council had a world conference at Madras, India, a group of Japanese Christian leaders attended the conference. Under the leadership of Dr. John R. Mott, Chinese and Japanese delegates met several times and prayed together for stopping the war. But in spite of such endeavours for peace, the Japan-China war expanded without respite.

The eighth Christian peace movement in Japan came just prior to the World War II while the Japan-China War was expanding on one side, and in the Pacific area, a strong war sentiment was appearing between the United States and Japan. Japanese Protestant Christians were very busy planning how to unite Protestant denominations into one Church, and this was the main activity at the time. They could not talk about peace in such strong currents of war sentiment.

As 34 denominations were going to unite, Christian leaders were very busy working for the union. But the international situation became critical, so much so that the National Christian Council decided to send a peace delegation to the United States. Dr. Kagawa, Dr. Kozaki, Miss Kawai, Dr. Saito, Dr. Matsuyama and Dr. Abe, the chairman, left the country in early April, 1941.

These Japanese and 15 American Protestant leaders

met at the Riverside Inn, Riverside, California for one week. Day and night they had conferences and prayer meetings on how to check this war sentiment by the Christian influence of the two countries but December 7, with its awful aftermath, arrived.

While the Pacific War was going on, all peace movements in Japan were disbanded and even the word "peace" disappeared from the dictionary as, indeed, all English words disappeared. Christians had to hibernate.

After August 15, 1945 the peace movement was revived throughout the nation. The significant event was in March, 1947, when at Ginza Church in Tokyo a Christian peace movement was organized. This was the Japan Christian Peace Association. We can count this association as the ninth Christian peace movement. Although it is not as strong as one might desire, it has a monthly bulletin, sponsors a peace essay contest and publishes small booklets. Besides this, Dr. Kagawa organized the International Peace Association. A People's Diplomatic Association was organized by Mr. Tatsuo Morito, former Minister of Education and two or three other peace association were organized. These all have cooperated, holding monthly conferences in an effort to promote peace in Japan.

Moreover, in the National Christian Council, we have a standing committee to study international relations and peace. Mr. Kensuke Horinouchi, former Japanese Ambassador at Washington, is chairman. Christian members of the Upper and Lower Houses often meet with Christian leaders and discuss how to promote peace among the people and how to resist the growing spirit of nationalism. In the Church of Christ in Japan another standing committee on peace problems has been organized, and has met several times to study the problems of peace from

the Christian side. We have the M.R.A., F.O.R. and UNESCO. Although the last is not of a Christian nature, it maintains a close relationship with Christian groups, and is advancing in Japan.

Thus, gradually, these organizations are getting up steam and keeping on the track, and they are earnestly endeavoring to keep contacts with similar organizations abroad.

SCHOOLS AND EDUCATION

By Virginia MacKenzie

"If education be the food of democracy, teach on!" might be the somewhat desperate motto of all teachers in the government system of schools in Japan today.

This is one of the years of crises after five years of attempting a completely new approach to education. It is almost as if a mental and spiritual earthquake had broken down and uprooted everything that was good, bad and indifferent leaving the process of tidying up and rebuilding to a people expected to make brick without straw. It is natural that this should be a time of reviewing, questioning, with perhaps a decision in favor of some of the prewar methods having the great advantage of old familiarity. It is true however, that the desire to work out a pattern for promoting the ideals of democracy is, on the whole, notably evident throughout the educational system.

The principals and teachers of primary schools, in the main, have worked valiantly to maintain order without discipline and progress without textbooks, have struggled to inspire honor and decency with no support of religious emphasis. Slowly the difference between patriotism and militarism is being understood. The national anthem is being sung again and the dignity of the individual is being cherished. Here is a great field, as yet hardly touched for Christian democracy to influence lives. Primary school teachers are eager to learn what and how to teach. Occupation authorities have given a start toward academic content, but there is nothing yet to take the place of the

strong stress formerly put upon national ethics, loyalty to the Emperor and one's parents, respect for one's teachers and other elders. All through the education years the false sense of freedom held by youth is poorly met by teachers afraid of being called severe and by parents frankly bewildered by the boldness of their children.

One great redeeming force for improvement in education, however, is the almost universal passion for more schooling. Even the least brilliant of the children wants to go to high school. The necessity for entrance examinations, in view of the insufficient number of schools, is a natural influence toward study and careful behavior. Although all young people are now required to attend school until they are 16, thus presumably finishing junior high school, with tuition free, the almost impossible burden put upon taxation still requires some payment by parents so that private schools are not much more expensive than public schools. And even those Christian schools which have put their entrance and tuition fees abnormally high still have far more candidates than they can accept. Parents sacrifice every comfort for their children's best advantage in schooling.

Herein lies one of many challenges to us as Christians. Always the Christian school of the past has followed the plan of education now so highly esteemed and desired for Japan, an education founded on religious principles, concerned with the individual need rather than with mass direction. The opportunity is ours as never before. The hastily adopted idea of the junior high school with its added years of compulsory education, the sudden insistence on coeducation in high school without the natural evolution of boy-and-girl companionship through primary school, the lack of equipment and sad disrepair of most Govern-

ment schools, their crowded conditions, the low health-average of the teachers, the poor salaries, the strain of greater responsibilities without essential training have made for this year a tendency to reaction a return to the old standardized ways that were well oiled by much repetition and memorizing. For example, a cross-section poll on the question of coeducation brought a large majority of votes against it, all the way from primary school to university. Discouragement was natural enough. Hope lies in the renewal of physical strength, in opportunities for advanced study for teachers, in the achievement of a spiritual basis of instruction and in a confidence that comes only from successfully shared efforts.

The shared effort in education should be inclusive of all schools and colleges, even of universities. So far in Japan, although drastic changes were recommended for, and accepted by primary and high schools, little if any change has been made in college special aims or entrance requirements. This has resulted in the impossible situation of an attempt to reduce hours of study while adding various project plans and still keeping students in the hot competitive struggle for college entrance on the old standards. Overworked and underpaid teachers tutoring their most hopeful pupils after school hours strive to maintain their own and their school's reputation for success in this line. In so doing they either break down in health themselves or fail to do their full duty by the non-competing students. More colleges are needed, more vocational guidance is called for and higher schools now in existence should be more cooperative if changes on the secondary education level are to be successful.

Colleges have their difficulties too, basically financial. Students have never been so poor and fees have never

been so high. "Arbeit" (part time job) is in great demand. Often it has to be the kind of self-help that calls for attention during class-hours. While the professor lectures, the student is downtown making money to enable him to stay in college! "I read the books recommended and I take the exams but I rarely occupy a seat in the college," the student is heard to say. Education in absentia, correspondence courses, night school classes are more and more popular. College family life, the old school spirit are a thing almost forgotten. Communism works on where discontent and idealism are strong, dormitory life is unattractive and morals are of small concern. The passion for an education, for a diploma, for a chance to go abroad is still the motivation for endurance, no matter what the cost. The boards of education in Japan today are as yet not of great power but, as people grow more conscious of their ability to influence the trends of education to suit their needs, their special talents and interests, they will be sure to recognize that for students who have to struggle so hard to attain their education nothing less than the best is what they should strive to provide.

Christian schools in Japan have, even recently, been accused of being "content with less than the best in academic quality," and of being "not clearly and positively Christian". (Quotations from page 158 of "World Faith in Action") Perhaps our end-of-the-year review should consider seriously these two charges.

The first is a bitter misstatement, at least a poorly chosen wording, for never has there been a Christian school in Japan "content" with less than the best. That our schools have had to carry on with "less than the best" is unfortunately true. When there was money to engage the best-trained teachers these came from non-

Christian universities and the school administration was at once criticized for not having a full staff of Christians. When there was no money for the engaging of such teachers, even though the staff was completely Christian there came the criticism of low-grade scholarship! Understandably, the effort to finance the best possible education resulted, during the war years, in a nearly doubled student community with but a slight increase in staff. It is a slow and painful process we are living through now in order to effect a change. But still the ideal is for no less than the best. Japanese principals and their boards of directors are facing the problem bravely but see no immediate hope beyond the special support obtainable from Christian friends in other lands or financial grants from the Government. Above all we need the International Christian University to prepare well-qualified teachers in certain departments not maintained by the Christian colleges. And we plead for the firm assurance that such teachers will be loyal supporters of the Church in order that all our Christian schools may better fulfil the purpose the their founding.

That Christian schools "are not clearly and positively Christian" is a general statement that could well be debated. Certainly there is no doubt in any community that a Christian school is "Christian" as distinct from a Buddhist or government school. No parent sends his son or daughter to our schools without knowing that his child is to be fully exposed to Christian teaching. In some of our schools the parent is expected to say he accepts the implied risk. Every school has its regular religious services, teaches the Christian faith through the Bible in regular class hours, builds its rules on Christian ethics and moral standards, and gives opportunity in various ways

for the Church to become the focus of loving service as students indicate the desire to follow Christ. That the percentage of baptized students is small does not necessarily indicate a non-positive Christian expression. To non-Christian parents, family traditions, marriage, the sharing of a common Heaven mean more than what seems to them a mere ritual of prayer and water. While they are willing for their daughters and sons to be Christian in heart they are often not willing to have their faith proclaimed in public witness. It is easy now to offer Christ to great crowds in Japan, but it is just as difficult as it ever was to bring young people as individuals to the altar of complete dedication. Gradations of our schools are scattered all over the nation and seldom fail to identify themselves with any Christian activity even in the smallest villages. It would serve to prove that our schools are Christian.

The failure of our Christian effort rather seems to be that, through force of conditions, we have not seized the widened opportunity for reaching people in all phases of national education by leading out into this era of experimentation. We should have cut our curricular hours, added effective projects in vocational training, decreased our numbers, increased our staff, held more schools and night schools, encouraged small classes with home room teachers, and even, with a mighty effort, gone more completely coeducational. Some of us did; more of us would have done so, had it not been for two things: the need to make the budget balance and the fact that we are tied to the government and college entrance requirements.

Our special schools, the music departments, kindergarten training schools, schools for handicapped children,

nurses' training schools, have been leading the way. But the more standard schools and colleges seem only now to be able to begin to work for what the years ahead must bring to fuller realization. If we can immediately strengthen our forces, spiritually and mentally to accept responsibility for leadership in education the amazing opportunity may still be ours for a few more years. Our own determination will not be enough, however, to achieve the ideal of "no less than the best". We shall still need financial support from abroad and the prayerful sympathetic encouragement of all concerned with the work of God's Kingdom.

Experience would approve the sending of teachers for observation and study in foreign countries, but only with the assurance of the closest Christian companionship and guidance. Our need cries out for scholarship funds to support Christian students in schools and college, not to spoil their independence but to protect their health for service. It is all too apparent that our teachers' salaries must be increased if the insecurity of the family is to be relieved. Equipment of all kinds should be wisely added to special departments on the advice of experts.

Short-term teachers from other countries have contributed greatly to the life of our schools wherever they inspired friendship through loving service in the spirit of Christ and witnessed to their own confident faith through the sympathetic word. Still the presence of lifetime missionary-teachers is more meaningful in representing continuous Christian support of interested Christian nations. It is good to have had with us ministers and laymen and tourists from around the world but we need for our schools occasional visits from well-known teachers, too, who will come, not as they came for the Occupa-

tion, so-called experts to direct new effort—but as friendly individuals prepared to share in the Christian educational experience.

A wise and scholarly teacher spoke in quiet, reverent tones as he said, “England could not show us her forgiveness by sending us great material help but she sent us her poet Blunden and for that we shall always be grateful”. Long centuries of culture and careful education gave Japan a high degree of understanding of motive and of personality. Surely the Christian world must do no less than its best to make our Christian education in Japan a living evidence of the one best motive, the One Divine Personality active within it.

SOCIAL WELFARE

By Miss Esther B. Rhoads

Each year since the war has shown some improvement in the conditions of social work institutions in Japan but in 1951 the improvement has been even more marked and at last social welfare staffs were able to give more time to the educational side of the program.

Under the Ministry of Welfare there were approximately 700 institutions caring for orphans and other children with special needs or for those who had been brought to the police for petty crimes or truancy from school. Most of these children come from unsuitable areas where poverty, illness, marital strife or parental neglect are the chief causes of a bad start. There are also special schools for the blind, the deaf and those physically handicapped through paralysis, injuries at birth, or through accident. Many of the prefectures also offer special care for tubercular children, not only those who are in regular sanitoriums but also for those who are underweight and show a tendency toward the disease.

It was estimated that in 1951 there were 355,150 children between the ages of 2 and 6 cared for in day nurseries. They were mostly children of working mothers.

The shortage of milk since the war continued, for in spite of the fact the number of milk cows nearly double in the last five years, it is still below the prewar number.

Throughout Japan 185 milk stations distributed powdered, imported milk to approximately 18,000 babies.

Most of this milk was contributed by LARA (Licensed Agencies for Relief in Asia). This program amounted to about 60 per cent of the 1950 milk station program.

LARA also contributed clothing, shoes, yard goods and food such as fats, milk, sugar and cereals to orphanages and most of the other children's institutions.

UNICEF (United Nations International Children's Emergency Fund) distributed non-fat milk to some of these institutions and day nurseries.

Babies receiving LARA milk picked up very rapidly. More than 100 came with their mothers to a LARA "Thank You" meeting in one of the largest milk stations in Yokohama last December.

The war waif who was such a problem a few years ago is no longer seen. The 1951 reports from the institutions caring for homeless children show that practically all these children have readjusted to regular school life or have graduated from middle school and started working. Much credit is due the social workers who have retrained these waifs and helped them adjust to honest, steady work. The war waif had often found the free life of a vagabond rather exciting and it was, no small task to give these children a new set of values.

Improved economic conditions resulted in an increase of adoptions. These were carefully supervised by trained social workers. There was much hesitancy on the part of prospective parents to take G.I. babies. These children in 1951 were still mostly too young to realize their plight but they are found in almost every baby home. There are several institutions specializing in their care. When visiting one of these institutions, four little tots brought flowers to the visiting LARA representatives. One was the son of a Russian soldier in Manchuria, the next the son

of a negro from the United States, the third claims an Australian as his father and the fourth a white American. The mothers were all Japanese girls whose families would not accept the children.

Institutions caring for girls who have gotten into trouble with soldiers or others men continue to have their difficulties but much credit must be given to the Salvation Army, the WCTU and some of the Catholic sisters for the work that they are doing with these girls.

Social Welfare institutions for adults included homes for the aged, training schools for the handicapped, the blind, deaf, war casualties and others. Each big city had one or more public institutions for vagrants. Visits to all these types of institutions showed improvement during the past year. The buildings were being repaired and matting on the floor seemed much cleaner. There was considerable reassignment of the inmates. Fewer homes for the aged have serious mental cases left without special care. One still finds younger men and women with low I.Qs living in many of these institutions as there seems to be no other place to send persons of this type who are incapable of caring for themselves.

Many of the private homes for old people are small and there is a nice family feeling. This is especially true of some of the Buddhist institutions where the old people seem to feel secure in the belief that prayers will be said for them after they are gone even though they have no family or close relatives to do so. The care of small animals, such as rabbits, goats and chickens, and little garden plots and some hand work are part of the program in homes located outside the cities.

In one home for old folks visited during 1951 a near-

by primary school arranged programs of entertainment and a dozen or so of the children participated each month as part of the service program of the school.

Protestant churches continued to make a significant contribution to *settlement work* with increasing emphasis on local leadership and participation in program developments. These institutions provided effective training in living and management.

The Community Chest put on drives in every prefecture and raised a total of ¥ 1,186,795,197. Competent committees allocated the funds to welfare institutions for use in approved programs. For one institution the allocation of Community Chest funds made possible a new roof, additions to the building and improvement of sanitary conditions. For others the grant went toward additional staff or better trained staff. The general improvement apparent during 1951 was due in part to the success of the Community Chest.

This postwar shift of responsibility from wealthy families, foundations, and Imperial grants to all the people had a definite influence on other service projects. Students in public and private schools were increasingly conscious of the needs of others and contributed in many ways.

Perhaps the work camps conducted by the National Christian Council, the Friends Service Committee and other groups had as lasting effects on its volunteers as any of the service projects.

Some of the work camps continued for three or four weeks with groups of 20 or 30 students living and working together. Some were planned for only a day at a time. A series of such work days was arranged in one of the large refugee camps in Tokyo where about 9000

people were still living under the most discouraging and unsanitary conditions in old army barracks with no proper play ground for small children. After careful consultation with the head of the camp, a site was selected and an international group of students and young people went in with tools for cleaning and repairing.

People from the community came first to watch and then to help. The work consisted of digging graves for a forest of concrete posts, burying them and grading what had probably been a delousing plant for Japanese army uniforms. A neglected and unusable section of the camp became an attractive playground with sand box, bars to climb on and a couple of swings. Dozens of children now use it every day.

Not only did the work camp do a meaningful piece of work and do it well but also it gave experience and vision to the workers.

The training of social workers is making real progress. Besides the two schools in Tokyo and Osaka run by the government there are courses offered in private universities such as Doshisha. The shortage of trained case workers in Japan has made it exceedingly difficult to develop a really satisfactory system of public assistance. A fine group of students graduated from each of these schools during 1951. They were young men and women who could carry administrative responsibilities and train others.

The government institution (*Minsei-in*) continued to carry a heavy load of responsibility. Each community had persons chosen to look after the welfare of that community. The big cities were divided into sections with several thousand people each. These representatives kept in touch with needy people, the aged who had

no children, widows with children who couldn't find enough work to support them, families with sick people, especially those where the wage earner was ill, and others in trouble. Many of the government welfare workers, men and women, were very capable but it was only natural that being untrained there should be great differences in interpretation of regulations, and that recommendations for government aid were a bit uneven.

War widows had no pension aid and those who couldn't support themselves received public assistance on the same bases as other needy people. During 1951 these women and veterans, especially disabled veterans, again and again raised the question of pensions rather than public assistance.

There were 382 hostels for mothers and children (*Boshiryo*) caring for 23578 people. LARA sent special allocations of clothing to these but the thousands of widows who were living with relatives or struggling to support their children still remained one of the long unsolved problems by the end of 1951.

The repatriates were absorbed into the various communities of Japan in a remarkable way. In 1951 there were few hostels left which cared largely for this group. However, there was a large number of repatriates working to reclaim marginal land. This group, often referred to as resettlers (*Kaitaku sha*) were encouraged by the Ministry of Agriculture. In many places the land was so poor that even after four years of effort few good crops had been harvested. LARA sent large quantities of clothing to these reselters during 1951. A total of 6220 bales or approximately 700,000 garments were provided but since the estimated population of these communities was 500,000 the allocation was far from adequate.

Disaster relief should also be mentioned. Here again LARA rendered valuable service in distributing clothing. In the case of the Typhoon Ruth which destroyed 4370 homes in Southern Kyushu, a temporary milk station supplied powdered milk for a two month period while those living in the stricken area got on their feet again.

The Red Cross was well organized and rendered valiant service at times of disaster. Well conducted training courses were developed in many cities.

There was certainly an increasing interest in social work in Japan and a greater sense of responsibility toward unfortunate people. Nevertheless there were still many groups for which very little was being done. Institutions for the insane and mentally handicapped were still most inadequate. Too little was being done for the discharged prisoner to help in his period of readjustment.

All institutions were handicapped by inadequate support and by the shortages common to most poor people in Japan. The diet was too low in protein, fats and calcium. The government assistance allowed almost nothing for clothing and not enough for the educational programs.

Another shortage was that of social workers who were adequately trained, especially for work outside of institutions where case work training is so important. There were some excellent case workers, medical social workers and mental hygiene consultants but they were few and far between. Dedicated workers were needed everywhere but here in Japan there seemed a special need and a special challenge. Foreign relief programs were coming to an end. UNICEF's last shipments arrived in

autumn. IARA sent letters to all the groups it has served preparing them for the end of that program in 1952 but in spite of all the shortages, social workers were looking ahead with confidence and much vision.

RECONSTRUCTION AND REHABILITATION

By John B. Cobb

“To give unto them beauty for ashes” is one of the functions which the Prophets Isaiah assigned to the coming Messiah. This is a promise that in 1946 Japan needed to claim. Great sections of all her largest cities except Kyoto were indeed in ashes. The same was true of many of the smaller cities. Destruction in Hiroshima was almost 100 per cent. Only chimneys marked the spot where large factories had stood. Here and there were the gaunt ruins of ferro-concrete structures. The streets had been cleared of rubbish, gardens were growing in what had been the foundations of houses, and everywhere one saw little sheds made of a few pieces of boards and a few sheets of corrugated iron. These were the only materials available with which people could rebuild.

Christian institutions had suffered the same fate. The B-29's had been impartial as they rained destruction. Most of the church buildings of Japan had been wooden; the same was true of many of the Christian school buildings. Hundreds of them were reduced to rubble. Here and there could be seen the concrete walls of what had been once a strong church or a beautiful school building or social service center. Missionary residences shared in the general ruin. (The writer and his family, during 23 years in pre-war Japan, had lived in six different missionary residences. Five of the six were burned to the ground.)

As we look about Japan today, it is hard to realize what conditions were in 1945 and 1946. To visitors we must point out the areas that are still not rebuilt and the shells of unrestored buildings, things which were everywhere in those days. Restoration is by no mean complete, but we do see in many places that beauty is rising out of the ashes. We see cities taking advantage of the destruction to carry out city planning, widening and straightening the narrow streets and constructing much needed public parks. In the early days, because of the very great shortage of building materials, priority was given to the building of very small residences, and almost no large structures were undertaken. Now, though very few large residences are being built, the more abundant supply of cement and steel make possible the erection of large public, educational and commercial buildings. It will be many years before the task of reconstruction can be completed, many years before Japanese industry can recover from the devastating blows it received, but everywhere one can see that tremendous strides have been made.

An American sea captain several years ago was watching some industrious Japanese laborers at work. He remarked, "You can't keep people down who work like that!" Certainly the industriousness and ambition of the Japanese people have played a big part in the reconstruction—physical, political, psychological—which we saw by the end of 1951. But it is almost equally true that this progress would have been impossible but for the sympathy and help which the Occupation authorities and the U.S. government gave. In the same way, considering the reconstruction of Christian institutions, though the zeal and generosity of Japanese Christians

have been evident everywhere, little could have been accomplished without the generous aid which came from Christians of other lands.

Relative to the reconstruction of Protestant churches in 1946 the Christian Church faced its greatest opportunity in Japan. The pastors felt the challenge of the hour, but many of them had no place for their congregations to gather except perhaps the parlor of the home of a member whose house had not been destroyed. Between 4 and 5 hundred Protestant church buildings had been lost, many of them belonging to the largest and strongest congregations. At first the situation was almost hopeless. Japanese bank accounts were frozen. Funds which belonged to churches as well as to individual members were not available, and even if money had been available, building materials were not. The first real break came when it was possible, with the aid of Church World Service, to import about 20 Quonset huts from the United States.

In the summer of 1947, a deputation visited Japan representing the boards of missions in the Foreign Missions Conference of North America. Many important things were considered at an All-Japan conference held at Hakone at that time, but certainly one of the most important was the adoption of a goal of 200 church buildings to be erected. Later this goal was accepted by the Church of Christ in Japan and by the boards of missions cooperating with it. Other denominations made their own plans. Perhaps this plan, and the fact that more than 200 churches were built, was one of the most significant steps in the history of international missionary cooperation. To date 228 of the destroyed church building of the Church of Christ in Japan have been rebuilt.

This includes the restoration of a few ferro-concrete buildings of which only the shell remained. It was a fixed rule that each church had to provide the site for the building and at least 10 per cent of the cost of reconstruction. In the case of the stronger churches, the congregations provided a much larger share. In only a few cases did the reconstruction committee invest much more than \$ 3000. Now, from one end of Japan to the other, these attractive little church buildings may be seen. They are tangible evidence of the spirit of international cooperation among Christian people. In nearly every case, the churches that received them have made remarkable progress.

The Anglican-Episcopal Church had its own funds for aiding in rebuilding destroyed churches. From abroad 50 per cent of the aid came from the U.S., 15 per cent from Canada, and 35 per cent from England. The plan was to allot \$ 1500 from this fund to each church on condition that at least an equal amount be provided from Japanese sources. In this way 74 out of a total of 78 destroyed churches were rebuilt. The Reformed Church reported 16 churches rebuilt, with aid varying from a token contribution up to 60 per cent from the Southern Presbyterian Mission. United Lutherans have rebuilt seven of nine destroyed churches, Southern Baptists eight out of ten. Alliance Churches have reconstructed all four of their destroyed buildings. And so the story went on and on. More than 350 of the Protestant churches destroyed had been rebuilt by 1951. Most of these were within the past three years. Most of them were small, but their efforts praiseworthy. All groups seemed to feel that the work of reconstruction of former churches was about completed, and that in the

future available building funds should be directed to new churches. (It must be borne in mind that the above figures apply only to destroyed churches. They do not cover the restoration of buildings badly in need of repair, which might properly be included in the scope of this article, or the very encouragingly large number of entirely new churches which have been organized and erected since the war by many different denominations.)

Christian educational institutions faced much the same situation as the churches. Fortunately, however some of the largest schools escaped destruction, notably the three prewar universities.....St. Paul's (*Rikkyo*) in Tokyo, Doshisha in Kyoto, and Kwansai Gakuin in Nishinomiya. The same was true of Christian Women's College in Tokyo, Kobe College, all schools in Kyoto, and a number of Christian high schools in various places. At the opposite extreme were those which suffered 100 per cent destruction—Hiroshima Girls School, Chinzei College in Nagasaki, Joshi Gakuin in Tokyo, Palmore Institute in Kobe, the English Mission School in Kobe, the Episcopal Theological School in Tokyo, etc. Others like the Osaka Girls' School, Fukuoka Girls' School, and Nagoya College suffered about 90 per cent losses. Other schools, scattered all the way from Sendai to Shimonoseki on the main island and even in the southern islands of Shikoku and Kyushu, suffered terribly. Aoyama College in Tokyo, though a few of its buildings escaped destruction, suffered by far the greatest losses of any Christian institution in Japan.

By 1946, following the destruction of the war, all the prewar schools (with the exception of three or four very small ones) were still bravely carrying on in spite of the hardships. Even those which had suffered least lost

thousands of panes of window glass. They had their heating equipment removed for scrap iron during the war, and were badly in need of repairs. Others were carrying on in the flimsy barracks, under corrugated iron roofs without ceilings and with so many holes that students had to put up umbrellas when it rained, and with gaping apertures for windows. But in spite of all this, Christian schools were overrun with applicants for admission. All had plans for reconstruction and rehabilitation, and almost all had dreams of expansion and of higher departments. Almost all made appeals for help in their days of need, but few of them waited for aid from abroad before pushing on. Almost all which had suffered any degree of destruction had succeeded, by 1946, long before help came from abroad, in putting up needed classrooms, some of very inferior, temporary nature, some considerably better. These were financed with insurance money and gifts from alumni and parents.

The past three years witnessed a tremendous amount of rebuilding, partially paid for by funds provided in Japan, but largely the result of direct aid from the churches abroad. Joshi Gakuin in Tokyo had the doubtful honor of being rebuilt twice! It burned down almost as soon as it was completed the first time! The degree of reconstruction varies greatly with the different institutions. In some cases it can be said to be almost complete as in Osaka Girls' School, the former Chuo Theological Seminary (now the theological school of the Reformed Church), Momoyama in Osaka, Miyagi College in Sendai, etc. In others like Chinzei in Nagasaki prefecture or Nagoya College not more than half has been finished though there are plans for trying to complete the job. Aoyama College has done a large amount of

building but finds much more still required. Really the story of the rebuilding of the schools would not be complete without a detailed report of every institution, which would be beyond the range of this article. Suffice it to say that almost every institution which suffered serious war damage has received aid varying from a few thousand dollars to in one case nearly \$ 400,000. Some have had to put up buildings which can last only a few years, while others have been able to erect substantial concrete structures. Without exception they are going ahead with faith and courage.

The YMCA lost important buildings in a number of places, and rebuilt in Nagasaki, Kobe, Nagoya, Sendai, and partially in Yokohama. It was the policy of the Y's not to build in a city unless the people of that city raised all the funds themselves. Friends in the U.S. donated \$ 350,000 to restore the destroyed Y buildings, while 55 million yen is being raised in Japan.

Kindergarten and social service institutions were destroyed in many places. Some have not yet been rebuilt, but in other places the new plants are much more extensive and beautiful than the old. This is notably true of the Seiwa Settlement in Osaka and the one in the destroyed area of Nagasaki.

Residences were an immediate necessity as missionaries began to come into Japan. Building materials were not available in 1946 and 1947. Many mission boards sent out prefabricated aluminum houses. These proved fairly satisfactory, but were not considered permanent housing. Many boards bought houses, usually Japanese style, which were more or less adequate for the need. Within the past couple of years, as building materials became easier to get, a number of new mission residences

were erected.

This story would not be complete without reference to the rehabilitation of the Christian leaders themselves. In 1946, it seemed that they were even more haggard and emaciated looking than the average people we met on the streets. Certainly they were undernourished, poorly clad, and wretchedly housed. How appreciative they were of the relief parcels of food and old clothes, of shipments from Church World Service, of the money gifts of sympathy which American churches sent, of the CARE parcels which began coming later on! Many of them by the end of 1951 were still underpaid and needed further help, but certainly most had regained their physical vigor and efficiency, and a number had been given opportunities for special study at home or abroad with subsequent new hope and vision.

The task of reconstruction and rehabilitation was not finished by 1951. But the tremendous accomplishments of the past six years were evident. This was true, not only in the matter of physical equipment, but even more in the hearts and lives of the people of Japan.

CHAPTER III

CHRISTIAN JAPAN

THE NATIONAL CHRISTIAN COUNCIL

By Akira Ebisawa

Christian activities centered in the National Christian Council were increasingly developed during 1951 in the various commissions and departments of the Council. They reflected the joint efforts of the great mass of Japanese Protestantism.

The Christian Literature Commission embarked on a new course in the publication and distribution of a monthly magazine, *Farm Village (Noson)* for rural evangelistic purposes, and by taking on the management of *New Age*, a popular magazine designed to reach non-Christians. Both of these were in cooperation with the Christian Literature Society. Besides these they assisted in the publication of various periodicals, books and pamphlets, some of which were in braille. Dr. Floyd Shacklock served during the year as secretary of the Literature Commission.

The Audio-Visual Aid Commission gradually came into action to meet the urgent needs of the year and future years. It took some time actually to become a "going concern" as this was an entirely new phase of work in the Protestant movement. The Commission divided its work into two sections—Radio and Visual-Aid. It made plans to establish a radio studio where tape records will

be made for distribution to broadcasting stations.

Youth commission Secretary Rev. M. Mizuno, in co-operation with Mr. John A. Moss, accomplished an extensive summer program. The projects were as follows:

Ecumenical work camps in five places; a conference on "Students in Politics"; an international student seminar; a Youth Caravan in Wakayama and the Inland Sea islands.

The Public Relations Commission set up in 1950 throughout the year released first hand information in Japan and foreign countries regarding the Christian movement in Japan. A daily news sheet "Christian Press" was prepared by the Rt. Rev. Shoichi Murao, secretary of the Public Relations Commission. Rev. Laton Holmgren and Mr. William Asbury as associate secretaries assisted Bishop Murao in this field. The Commission outlined plans for a bi-weekly English publication for circulation in Japan and the United States. A budget for this project was submitted but by the year's end it was not yet underway.

The Study Group for Ecumenical Inquiry, working since 1950, continued to work throughout the year. The Japan National Christian Council had been requested to contribute to the research project instituted by the Study Department of the World Council of Churches. An interim report was sent to the Central Committee meeting of the World Council in the summer.

The special Commission on Establishing Strategic Policies for Evangelism, organized in March 1950 as the result of a conference at Hakone when Dr. Charles Ransom, visited our country, functioned during the year. Its primary purpose was to find the best policies to make the best use of this present great opportunity for

evangelism. Extensive and intensive research work was done and an interim report was submitted to the General Assembly in March. Its final report was expected to be submitted to the General Assembly, March, 1952.

Family Life Movement. A highlight of the year was the institution of Dr. Irma Highbaugh's prolonged stay. She arrived in 1950 and stayed into 1951. Her enthusiastic leadership made it possible to continue the movement through the year. After her trip through the country, with one national and twelve district conferences, and her experimental institutes in Tokyo, Shikoku and Kyushu, the National Christian Council set up a central committee for the movement. Through this medium a continuing program was established. This included plans for a reference and circulating library, the publication of pamphlets and other reading material, and an audio-visual aids department for the preparation of suitable materials for promotion.

The Second National Conference on this Movement was held on Oct. 30 to Nov. 1, 1951. It issued a statement calling the attention of the churches to this vital problem.

New Movement on "Visitation Evangelism"

Dr. and Mrs. H. H. McConnell arrived in Japan with the mission of introducing and directing demonstrations of visitation evangelism.

Selecting seven city centers, he first made a rapid tour, holding training and briefing meetings with pastors and laymen. Then in more leisurely fashion he followed with a series of seminar-demonstration meetings, usually about a week in a city. This highly efficient method of evangelism was thus well inculcated by Dr. McConnell. A special conference under the auspices of the Central

Committee of the National Christian Council was held on Nov. 6-7, 1951 in which it issued a recommendation to the constituencies for the furtherance of this movement.

Dr. Stanley Jones' Campaign

In his second visit to Japan, Dr. E. Stanley Jones completed a three months evangelistic campaign throughout the country, from Feb. 1 to May 1, 1951. During this period, he visited 40 cities in a very strenuous schedule speaking three or four times a day for several weeks without any full-day of rest.

His Gospel message made a deep appeal to the congregations and in this campaign 21,117 persons signed the cards deciding to accept Christ as their Lord and Savior.

He reported that the general atmosphere here had changed somewhat since his visit two years ago. However, he felt that the doors were still wide open for the Gospel, and he asserted that "Japan is a paradise for the Evangelist."

Special Observances

The World Day of Prayer was observed as usual on Feb. 9th, 1951 under the auspices of the Woman's Commission. It was held at different centers and Christian schools throughout the country. The offering was taken with the objective of buying books for Korean pastors.

The Christian Youth Week was observed on Sept. 23 to 29 under the joint auspices of the Japan Christian Education Association, Japan Council of Christian Education, and Kindergarten Union centering round the Educational Commission of the National Christian Council.

This was the first experience in planning to mobilize all the educational agencies for a united campaign for educational evangelism.

The National Christian Council sponsored the Worldwide Communion Sunday on Oct. 7 urging the local churches to observe the communion service. This annual observance showed growth this year, and it was felt that it would help deepen a worldwide Christian fellowship.

THE CHURCH OF CHRIST IN JAPAN

By Michio Kozaki

The year being reported on was highly significant to the Church of Christ in Japan. June 24 marked the 10th anniversary of its founding. To commemorate the event many churches and several of the 13 districts (*Kyoku*) held special evangelical meetings or official mass meetings. The Moderator of the Church, Dr. Michio Kozaki, and members of the executive committee addressed numerous congregations and meetings on the occasion.

Also of great importance in 1951 was the putting into practice of the reorganization policies decided upon at the Church of Christ's general assembly in 1948. A special committee had been appointed at that time whose report in 1950 was accepted. In 1951 the main points of reorganization were effected, namely: a reduction in the number of districts from 18 to 13; simplification of the central office in Tokyo through the abandonment of departments and the adoption of a system of committees; the direction of business on a "broader" scale by the general secretary.

Rev. Kozue Tomoi was appointed to activate the reorganized Church as its first general secretary. Ill health necessitated his resignation in November and Vice Moderator Kozo Kashiwai was appointed acting general secretary.

The special committee on reorganization also brought in a report to the effect that there was an active de-

nominalism by former Presbyterian Churches within the Church of Christ. A firm resolve that denominationalism had no place in the Church resulted in the withdrawal of 53 churches, 47 of which were of former Presbyterian affiliation. Though this was an event of no mean importance to the progress of the Church it was also true that there were statistical increases in all phases of the Church during the year.

New churches more than offset the number of those that withdrew.

	1950	1951
Churches	1,403	1,480
Members	139,119	151,965
Ministers	1,225	1,256

Dr. Toyohiko Kagawa continued during the year to give half his time for Church of Christ evangelistic meetings. He was still the most popular speaker in Japan and drew large crowds wherever he went. Also serving in the field of Church evangelism were a great many visitors from the United States and Canada.

Extending the scope of the Church of Christ in Japan to nations across the seas was the moderator who attended the Central Committee meeting of the World Council of Churches in Switzerland. Not only was Dr. Kozaki the only Japanese delegate at the world's highest ecumenical function, he was also the only representative from the Far East. In addition he visited extensively in West Germany where he spoke 30 times under the auspices of the Evangelical Church of Germany. In Zurich, Switzerland, he met Dr. Karl Barth, a favorite Christian scholar among the young clergy and laymen of Japan.

The general giving of the Church of Christ member-

ship increased sharply during the preceding year according to the latest figures:

Total contributions	1950	1949
	¥ 125,280,000	¥ 102,988,590

Contributions by Member Churches to the Central Church fund.

	¥5,912,000	¥4,913,000
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Other events of import were the appointment of a new committee on Creed and Confession. This committee was chosen in March and was expected to report at the 1952 general assembly. Another committee, the committee on evangelism, recommended emphasizing the importance of evangelism for the working classes. Miners, office workers, school teachers, and hospital personnel, they suggested, should receive special attention.

THE INTERBOARD COMMITTEE FOR CHRISTIAN WORK IN JAPAN

By Henry G. Bovenkerk

The Interboard Committee for Christian Work in Japan and the Council of Cooperation had their inception in 1947 as the foreign mission response to the development of the Church of Christ in Japan. To clarify its work during 1951 a paragraph of background is provided.

Ten foreign mission agencies, namely the Congregational, Disciples, Evangelical and Reformed, Evangelical United Brethren, Methodist, Presbyterian USA, Reformed Church in America and the United Church of Canada, have ventured to place the management of their joint Japan mission program in the hands of a field agency in which there is predominant Japanese representation. These foreign mission agencies focus their joint efforts through the Interboard Committee for Christian Work in Japan which has an office in New York. This joint effort then is managed in Japan by the Council of Cooperation which is composed of representatives of the Church of Christ in Japan, the Japan Christian Education Association, and the Interboard Committee. The Council of Cooperation has its office in the Christian Center Building in Tokyo.

During 1951 the Interboard Committee has been under the chairmanship of Thoburn T. Brumbaugh; Alice E. Cary has been, vice-chairman, H. G. Bovenkerk, secretary, and Henrietta Gibson, treasurer. D.W. Peterson

was field treasurer with J. F. Fairfield serving as acting field treasurer during the former's leave of absence from the field. During the latter half of 1951 the secretaries of the two organizations exchanged responsibilities. Darley Downs became acting secretary of the Interboard Committee in New York while H. G. Bovenkerk become co-secretary with H. D. Hannaford of the Council of Cooperation in Japan.

Dr. Michio Kozaki, the moderator of the Church of Christ in Japan, continued to be the chairman of the Council of Cooperation. During 1951 the eight representatives of the Church of Christ on the Council of Cooperation were: Tokuzo Hiraga, Nobuta Iijima, Yori-ichi Manabe, Tosaji Obara, Isamu Omura, Moto Sakata, Mitsuru Tomita, and Shogo Yamaya. The Japan Christian Education Association was represented on the Council of Cooperation by: Yoshimune Abe, Megumi Imada, Shiro Murata, Tei Nishiyama, Nobuto Oda, Setsuji Otsuka, Minoru Toyoda, and Tsuraki Yano. The representatives of the Interboard Missionary Field Committee were: J. B. Cobb, J. C. deMaagd, H. W. Hackett, Gertrude Hamiltcn, H. D. Hannaford, K. C. Hendricks, C.D. Kriete, and P.S. Mayer. The League of Christian Social Service Agencies was represented by Takuro Fujikawa and Sadao Tanigawa. The Council of Cooperation met in full session twice annually primarily to determine basic policy and prepare the annual budget estimates. Its Executive Committee as usual conducted all routine business. The Interboard Missionary Field Committee, composed of the missionary members of the Council of Cooperation together with the field treasurer and the field architect, concerned itself with the personal affairs of the missionaries such as housing, health, and language study.

The missionaries appointed by the mission agencies in the Interboard Committee during the summer of 1951 met in their second annual fellowship session with other Missionaries cooperating with the Church of Christ in Japan. There were thus sufficient Interboard Missionaries in each area to enable them to meet in regional meetings for discussion and report.

This past year witnessed the closing phases of post war reconstruction and the development of evangelistic advance which accompanied the decentralization process of the Church of Christ in Japan. Almost all the 40 Christian schools and colleges associated with the Council of Cooperation have in some measure, large or small, received construction grants from the member agencies of the Interboard Committee. Among them some ten institutions were rebuilt from the total devastation on larger scales than previously existed. Local contributions for both churches and schools were important factors in enabling the reconstruction to exceed original prospects.

Considerable progress was made in strengthening the district offices and committees and making them the evangelistic and administrative agencies of the Church of Christ. Plans for the 1952 budget of the Church indicated that 70 per cent of the evangelistic resources from home and abroad was to be controlled by the districts and 30 per cent by nationwide committees responsible to the executive committee of the Church. Because an increasing number of missionaries were assigned to Church-related evangelistic work, the Tozanso Conference, of October 22—24, (with 48 national Churchmen and 30 missionaries present) served to strengthen and

clarify the Church in its District Cooperative Evangelism work.

There was a continued emphasis on leadership training during 1951. Outstanding speakers from abroad gave lectures in theological seminaries and pastors' institutes. At the close of the year some 30 graduate students were abroad on overseas scholarships. Programs giving advanced training or refresher courses to social workers and kindergarten teachers were aided by the Interboard Committee. Many of the districts conducted training courses for laymen utilizing outstanding Christians and theological professors as lecturers. The Japan Christian Education Association presented orientation seminars to assist the faculties of Christian schools in meeting the advances in the new education program of Japan.

Important developments were the emphasis on social education, an advance in social service work, closer integration of church and school, and an increasing organization in both north America and Japan.

THE ANGLICAN-EPISCOPAL CHURCH (NIPPON SEIKOKAI)

By M. S. Muro

The Anglican-Episcopal (*Nippon Seikokai*) Church's growing maturity during 1951 was shown by the fact that many missionary recruits were ordained or advanced to the priesthood in Japan by the Japanese Bishops in whose dioceses they were working. Among these were the Reverends Robert Smith, R. H. Coleman, W. C. Eddy, and W. B. Parsons.

Rural work in the Church also made notable progress during the year. Brother Lawrence Top of Australia opened a new rural center at Niikappu in Hokkaido. The Kiyosato Center advanced by the addition of a rural library to the Church. Clinic and conference buildings had been built previously.

All these activities were outlined early in the year during a conference of the House of Bishops at which practically all the Anglican-Episcopal missionaries, men and women, lay and clerical, from America, England, Canada and Australia, were present. The conference lasted for a full day in Tokyo.

One of the major missionary societies responsible for making the Japanese Church what it is now is the Society for Propagating the Gospel in Foreign Lands. This society celebrated its 250th anniversary this year in England. Bishop Kenneth A. Viall, Assistant Bishop of Tokyo, attended the celebration. He was away from Japan from April to October.

In October, Prince Mikasa laid the foundation stone

for the new building of the Shoin Girls Junior College in Kobe.

The Central Theological College staff was joined by Rev. Christopher Morley Jr., and St. Luke's International Hospital staff by J. S. Leeman, M. D. Both came from the United States.

Statistically the Church made some advance. The number of members in 1949 were 28,236. The latest available figures give the 1950 membership as 29,995. A new church building, St. Michael's, was constructed in Sapporo, Hokkaido.

The year 1951, in the annals of the Church was marked by many distinguished guests who came from abroad to visit the Church in Japan. In June, Bishop Kennedy of Hawaii arrived in Tokyo on his way to Korea and Okinawa. In July, the President of Ripon College, Dr. Clark Keubler, arrived and spent several weeks visiting many dioceses of the Church, and afterwards attended a conference of Church leaders who discussed evangelism and education at Kiyosato, Yamanashi Prefecture.

In August Dr. Richard E. Emmerick, Bishop of the Diocese of Michigan, and Mrs. Emmerick were in Japan on part of a round-the-world tour. They visited the Japan dioceses as far north as Hokkaido, and in general observed the activities of the Church. Former Lt. Gen. John C. H. Lee, of fame in the Italian Campaign of World War II with the United States Army, came in October in connection with the St. Andrews Brotherhood. Archbishop Walter F. Barfoot, Primate of all of Canada paid short visits on his way to and from Korea. All these visits were instrumental in cementing ties between the Church in Japan and the parent Church abroad.

THE LUTHERAN CHURCH AND MISSIONS IN JAPAN

By Dr. Arthur Knutten

The large influx into Japan of missionaries of the Lutheran Churches in America, Norway, and Finland during the years of 1949 and 1950 established Lutheran missions as an all-Japan project. There were 191 Lutheran missionaries at work in Japan in 1951, and their evangelistic efforts took them into at least 30 of the 46 urban and rural prefectures of Japan.

This rapid post-war expansion carried with it great promises for the future, as well as great dangers. Promises were evident in that increased personnel engaged in a strong and firm witness of the Gospel on the foundations of a varied international background. Dangers could be seen in that the integration of this new work into the existing Lutheran Church and the ongoing Protestant Movement may be a more tedious process than human planning dared to consider.

The Lutheran missions consisted of 11 groups, 2 of which belonged together, namely, the Japan Evangelical Lutheran Church and the Lutheran Missionaries' Association. The Lutheran Missionaries Association is the continuing group of missionaries who founded the Lutheran work in Japan in 1892, and who in the postwar period entirely integrated their work in all fields—evangelistic, educational and eleemosynary—into the organization and functions of the Japan Evangelical Lutheran Mission. In this group of missionaries, all missionaries of the United Lutheran Church in America, and the United Evangelical

Lutheran Church (Danish) combined their efforts with those of the personnel and institutions of the Japan Evangelical Lutheran Church.

Personnel in 1951 consisted of 33 ordained pastors in evangelistic work and 4 ordained pastors in educational work (in the Theological Seminary in Tokyo and in Kyushu Girls School Kumamoto), and of 40 missionaries (including 3 who retired in 1951).

The evangelistic work consisted of 36 organized churches and 30 other preaching centers which reached some 2481 attendants at church services and reported a membership of 4617 for 1950 with an estimate of 5367 for 1951. Of these congregations 18 contributed over half of their pastor's support in addition to current expenses, and more than 10 were self-supporting. These figures indicated a complete recovery from war-time losses. (The year 1946 revealed only 1500 members in some 26 congregations.). There were 61 Sunday Schools that ministered to 7293 pupils. There were 16 Kindergartens, 2 higher schools (one boys, and one for girls), a theological seminary, and 3 charitable institutions ministering through 20 different units for child and adult needs.

The Augustana Lutheran Mission united its work with the Japan Evangelical Lutheran Church, while maintaining its mission organization. This work began in 1950 and in 1951 was still in its infancy, as was the work of many of the other new missions. Its focal point was the Hiroshima Prefecture area, and one congregation in Tokyo. There were nine missionaries in the field.

The work of the Lutheran Evangelical Association of Finland is next to the two previously mentioned Lutheran bodies in point of years, of work in Japan. It began

in 1903. This Church is known as the Evangelical Lutheran Church (*Fukuin Ruteru Kyokai*), and in the post war period carried on negotiations to unite with the Japan Evangelical Lutheran Church while the missionaries continued in their organization as a mission. There were 10 congregations with a membership of 600 persons, with several kindergartens and Church schools in Hokkaido and in the Suwa area, Nagano Prefecture.

The first of the new Missions to enter Japan was that of the Lutheran Church Missouri Synod in 1948. This group put a great amount of personnel and materiel into the work. It concentrated on three great areas, namely, the Kanto area, Niigata area and Hokkaido. In 1951 there were 45 missionaries carrying on the work in 11 congregations with 374 members and attendants. Their great emphasis seemed to be in the areas of Bible classes—15 with 712 members, and radio ministry which is broadcasting each Sunday, a Lutheran Hour from Nagoya, Osaka, Fukuoka, and Tokyo.

From Norway three different missions undertook to strengthen the work in the Kansai area. They were the Norwegian Lutheran Mission in 1949, the Norwegian Missionary society in 1950, and the Lutheran Free Church of Norway in 1950.

The Norwegian Lutheran Mission established a Bible School in Kobe, and the other two assisted in the work. The Norwegian Lutheran Mission placed 20 missionaries in Hyogo, Shimane, and Tottori Prefectures where some seven preaching centers and eight Sunday Schools were carried on the with the assistance of several lay leaders. The Norwegian Missionary Society sent eight missionaries to Kobe, the Osaka area and to Wakayama prefecture. The Lutheran Free Church contributed seven missionary

workers to the Kobe area, and to Mie Prefecture.

Three other missions from America entered the field. In 1949, the Evangelical Lutheran Church Mission arrived. The Lutheran Free Church in America has integrated with its own personnel and assistance on the field. Also in 1949, the Lutheran Brethren Mission arrived and in 1950, the Suomi Synod Mission of American Finnish background came. (See Directories).

The Evangelical Lutheran Church placed 32 missionaries in Japan with the promise of more in 1952. All of them have located between Tokyo and Nagoya. They had five congregations and Sunday Schools by 1951. Lutheran Brethren Mission chose as its field the cities of Sakata and Yamagata and Akita Prefecture in general. They reported one Sunday School of 1078 pupils, and church construction well under way. They had 14 missionaries in the area. The Suomi Synod mission sent four missionaries for work in Tokyo, and Yamanashi prefecture.

These eleven preceding groups met during the year at the Lutheran Free Conference. Out of this conference this year and in the past came the setting up of a Lutheran Literature Society, whose purpose it is to produce literature of common interest to all of the groups. Also a comity map was prepared so that no undue overlapping would occur, as well as for its educative value. The conference established a program of study of mutual problems with the gathering of statistics (of which this digest is a part) and other factual information.

THE PRESBYTERIAN CHURCH

U. S. (SOUTHERN)

By J. A. McAlpine

The Japan Mission of the Presbyterian Church, U.S., in 1951 had 40 members, of whom 5 were home on furlough. This represents approximately two-thirds of its prewar strength.

The postwar policy of the Mission has been first to rebuild the work of the mission where we had work before the war, leaving for future decision the nature of relations with the Japanese Church. It was expected that by the time prewar strength was achieved, postwar conditions would have become stabilized and definite, making it more possible to arrive at a wise decision for a permanent policy. The second emphasis since the war has been to expand the work and to start new enterprises to meet the new conditions.

In the work of rebuilding, the Mission has aided 25 churches with which it was formerly connected. This aid was given without regard to their present or future denominational connections. The mission has always been predominantly evangelistic in both personnel and the type of work. In consequence its policy has been to cover the whole parish of each particular church. It emphasized children's work, and increased the number of places where meetings for children are held. It reached out to establish new regular preaching points, and enlisted the cooperation of all church members in a sustained program of visitation evangelism. This latter

emphasis was begun in 1948 with the visit to Japan of Dr. Hugh Bradley, of Decatur, Georgia, for a three-month intensive campaign. The results in 1951 were just becoming apparent, as indicated in one church where attendance increased 45 per cent, and giving by 30 per cent.

The educational program of the Presbyterian Church, U.S. was augmented since the war by the establishment in 1950 of Shikoku Gakuin, a liberal arts college for men, in Zentsuji, Kagawa Prefecture. In this connection the Mission was fortunate in receiving the expert advice of Dr. George Landolt, of Austin College, Sherman, Texas who was loaned to the Japan Mission for six months in a consultative capacity. The educational program for girls advanced with new land purchased and buildings erected for Seiwa High School in Kochi, and new teachers for Kinjo College in Nagoya.

An entirely new enterprise for this Mission will be in the medical field, when plans for a hospital are completed. One doctor is now on the field, Dr. Frank A. Brown, Jr., who will have charge of opening this important phase of mission work.

THE SOUTHERN BAPTIST MISSION

By W. Mayfield Garrett

The year 1951 saw the addition of 14 new missionaries for a total of 84 out of the 100 planned. Of these, 38 were still in language study in Tokyo as of December.

The Japan Baptist Convention, while rejoicing in and cooperating with the activities of other Christian groups, has definitely adopted a policy of geographic expansion over the whole of Japan. The Mission is coordinating its planning with that of the Convention. In only three cases (Fukuoka, Kokura and Tokyo) were more than two missionaries stationed in one city. Each missionary station was designed to be a center to assist in the establishment of churches over an area, and the Convention is proceeding with the establishment in prefectural capitals of churches designed to reach out actively into the unevangelized areas.

A great aid to this program of evangelistic expansion came in the preaching missions held in the fall of 1950 and 1951 with the help of able preachers from America. In 1951, eight evangelists held services for five weeks. Special efforts were made in many areas to hold services in rural and small town localities where evangelistic work was already conducted or was being begun by the organized churches, with the result that this work of local extension was greatly strengthened.

Some 10,000 decision cards were signed during the 1951 Preaching Mission. It was significant that, while considerable advertising was done, spot surveys indicated

that 80 per cent of the people attending the meetings came as a result of personal invitation rather than through mass advertising alone.

The Convention at its annual meeting in August showed an increase for the year of 34 per cent in number of churches (a total of 43) and of 87 per cent in number of church members a total 4696. The number of churches financially self-supporting was multiplied. A substantial share of this advance was credited to the Preaching Mission of 1950.

Missionary activity during the year was channeled through the churches, institutions, and organizations of the Convention. The only point at which the mission as such made final decisions was in the projection of work and the assignment of missionary personnel. Even this is done only after consultation with the Convention. However, a high degree of missionary initiative prevailed, and participation of missionaries in the organized work, not as representatives of the mission but as individuals, was extensive.

JAPAN COUNCIL OF CHRISTIAN EDUCATION

By J. M. Fujita

The field of religious education, still new to the Japanese Church, came into clearer focus during 1951 partly as a result of the planning and actions of the Japan Council of Christian Education.

The projects which highlighted the year and to which the Council gave emphasis were leadership training, Christian Education Week and curriculum study.

Two meetings aided in developing leadership training—a combination recreation and audio-visual workshop and a local church leaders training conference. The 2-day workshop was held early in April with 60 representatives from various denominations and localities. The needs and uses of audio-visual materials were studied in detail. The local church leaders training conference took place in July at Kutsukake near Karuizawa. Although only 130 delegates were requested from Sunday Schools in all parts of the nation, nearly 450 applications were received. The total number of delegates finally reached 230 who met for a 3-day conference. There were 15 leaders who contributed to the meetings as guest speakers, group discussion leaders or as specialists in theology, Bible study or psychology. The conference concluded after its study that long-range evangelism must be carried on through the Sunday Schools of the nation.

Christian Education Week was widely advertised and observed on a large scale from Sept. 23 to 30. The

year's theme was "Come Unto Him." Church-related colleges, universities, high schools, elementary schools and Christian kindergartens participated in giving importance to this National Christian Council sponsored week. The National Christian Council in turn advertised the event with posters, and local organizations were effective in bringing the week to their own communities.

During the week the following results were sought by the Japan Council of Christian Education:

1. The establishment of a relationship between the Sunday School and the parents of Sunday School students.
2. The awakening of the church board to the above task.
3. The promulgation of the fact that Sunday Schools can change the world.
4. Aid from Japanese Sunday School pupils for Korean children.

To effect the first purpose a "Letter to Mother" was written by Mrs. Hanako Muraoka, noted Christian author. More than 38,000 copies were published in simple, understandable language. Its purpose was to reach and influence the largely non-Christian parents of Japan's Sunday School pupils.

The Week received national attention when the NHK radio net-work donated a half-hour program to a discussion of it. Dr. Michio Kozaki and Rev. J. M. Fujita went on the air to explain the meaning of the Week.

The third highlight of the year was the curriculum study launched in January by Mrs. Floyd Shacklock. She brought to the study her long experience in religious education in the United States. Eight separate groups for curriculum study met in Sapporo, Sendai, Tokyo, Nagoya,

Kyoto, Kobe and Fukuoka. Actual curricula were prepared with definite subjects for each season of the year and with weekly topics for the 3-year period from April, 1952, to March, 1955. Of this accomplishment, Mrs. Shacklock, who provided the orientation for the work, stated that it was an important event in the history of the Japanese Church, and that the definite curricula would mean taking advantage of the abundant opportunities for religious education in Japan.

While the curriculum study was going on a meeting of denominational representatives took place with the purpose of planning to carry the results of curriculum study to their respective denominations. Among the 12 men present were Rev. Henry G. Bovenkerk, Dr. Floyd Shacklock, Dr. Kozaki and Rev. Akira Ebisawa. They agreed to present the outlines of the curricula to their denominations for approval and to suggest a plan for the interdenominational publication of the lesson materials. If the plan for cooperative publications is accepted, it was agreed that each denomination be asked to appoint at least one representative for each editorial division. The tentative publication date was set for April, 1953. In the interim it was decided that if desired, the prepared outlines could be made available for publication by any denomination.

Also active in Sunday School work during 1951 was the Japan Sunday School Union. Though new to Japan, the Union was not new to the Far East. It was an outgrowth of China Sunday School Union and is associated with the Hong Kong and Taiwan Sunday School Associations. Rev. E. W. Fisch, general secretary, announced during 1951 that the Japan Sunday School Union had published lessons for primary and junior pupils.

THE YMCA OF JAPAN

By Howard L. Haag

Many of the YMCA's friends have called this an eventful year for the Association Movement in Japan. Reviewing events, the meetings and the activities of local associations, the peculiar characteristics in which this last year has been outstanding are clearly discernible. A YMCA lay leader put this into words when he said, "The YMCA in Japan has a tremendous job ahead of it. It is trying to keep up with growing opportunities and is finding the race difficult."

What this leader had in mind was the fact that although there were 31 organized YMCA's in Japan at the end of 1951, there were 24 cities where small lay groups were asking for admission as totally organized Associations. Also he may have had in mind that with 153 Hi-Y Clubs with a registered membership of 2870 boys, undoubtedly the number of clubs and boys could be doubled. Both schools and boys are continually urging the National Y for help to organize them as Christian cells of democratic action.

City Associations in 1951 had about 20,000 registered members. Student Associations had 17,000 but with every month during the past year statistics had to be adjusted upward as reports from localities showed the increase in the volume of interest among the youth of Japan. The fact is that within the last two months of 1951 every city Association in Japan reported an increased interest on the part of young people in participation as members of the YMCA. Three of the largest

Associations reported the largest membership ever for their district. It should be noted that only 15 per cent of participants were Christian.

Another evidence of this spontaneous growth was the interest of laymen in working on boards and committees of the Associations. Last year there were 1196 laymen on boards and committees of the YMCA's of Japan. In 1951 this figure was increased by about 25 per cent.

Christian laymen in Japan wanted to express themselves in service it seemed. The YMCA may offer this field of expression in service to the Church, to the Community and to the people in general. During 1951 one city YMCA was entirely built and organized by the young Christian laymen of the city. They raised the money to build the building. They organized the departments of work. They ran a Christian work camp in cooperation with the churches and in so doing presented to their community fine examples of what Christians do in a community when they are consecrated to Christ's ways of life.

Probably one of the most outstanding events of 1951 was the International Older Boys Camp held at Lake Nojiri Camp this summer. One had only to see these 75 young men representing various races and nationalities living and playing and working together to realize that there might be a better world if we had this kind of know how. One of the American boys at the final camp fire in his simple testimony said: "I came here feeling that this would be just another holiday. I leave here knowing that we could make a better world interracially, if we would just let the cause of Christ work among men."

THE JAPAN YWCA

By Doris Boss

Leadership training is a major concern of the YWCA of Japan always and 1951 proved no exception. Three members of the YWCA staff returned from study abroad, two from the United States and one from Canada. Four left for YWCA training in the United States and will return in 1952.

Miss Winifred Galbraith, Religious Education Secretary on the World's YWCA staff was in Japan for two months working with leadership groups, both professional and volunteer. Religious education in the YWCA program, new methods of Bible study, approach to non-Christians in the Associations, etc. were of major concern. Staff members from all over Japan came to Tokyo for a one week's conference with Miss Galbraith. She visited several Associations, working with local religious education committees and club groups.

The last National Convention voted certain major emphases for the ensuing biennium. Therefore program in Associations throughout the country was focused largely on peace, family relations and evangelism. Youth forums, study of the status of women in the home, their economic situation, women's inheritance, present laws concerning women, membership basis and practice in relation to Christian and non-Christian members have been of special interest.

For the first time since 1938 the YWCA of Japan was able to participate in the World YWCA Council Meeting. It is the legislative body of the World Associa-

tion which meets every four years. In Lebanon approximately two hundred women met representing forty one national movements. Three representatives were sent from the YWCA of Japan, one professional staff member and two volunteers.

Two young national staff members participated in other international conferences. The student secretary attended the preparation committee held in Geneva, Switzerland, to plan for the conference to be held in Travancore in 1952. She was also able to attend the World Student Christian Federation executive committee meeting in Germany.

One of the National Teen Age staff members attended the World Assembly of Youth conference in the United States.

The Woman's Press, the newspaper published by the YWCA since the war, was discontinued in 1951. A new monthly periodical called The YWCA was initiated with the object of meeting the needs of the associations in the country for program helps and pertinent information. The publication's department also published a series of pamphlets as follows:

1. Christian Faith and the YWCA
2. World YWCA Council Study Material
3. World Fellowship
4. Half of Life or All of It

World Fellowship funds were raised for Japan's neighboring Association in Korea and clothing was gathered from Associations all over the country and sent through the Korean Mission.

The YWCA's chief concern as always was building a Christian movement for women and girls. It was

most appreciative of the new buildings acquired in 1952 in Hiratsuka, Fukuoka, Kobe and Sendai, which will serve to make better programs possible for women and girls in these communities.

JAPAN UNION OF CHRISTIAN ENDEAVOR

By Kojiro Hata

The Japan Union of Christian Endeavor, which was merged with the Young People's Department of the Church of Christ in Japan during the war was revived after the war as an independent organization. Its message in the church on a world-wide scale was thought to be unique. Mr. T. Makino was elected president ; Dr. Y. Abe, chairman of the board ; Mr. A. Ebizawa, executive director, and Mr. K. Hata treasurer. Mr. Hata was elected one of the vice presidents of the World Union of Christian Endeavor at the world conference in London in 1950. Other directors and councillors are represented from all the denominations of the Protestant Church in Japan.

Through publications, the Japan Union of Christian Endeavor promulgated "the Creed of Life" and "Directions to Living" and published "the Joy of Offering" by Mr. Hata to give guidance to Japanese Christians emphasizing their possibilities for service and responsibilities after World War II.

In 1951 the Japan Union of Christian Endeavor comprised 51 organizations and 8385 individual members. Dr. Daniel Poling, President of the World Union of Christian Endeavor, visited postwar Japan twice on his Far East mission and held several meetings in Tokyo especially for young people. The Union supported and guided work camp meetings and conferences for young

people giving them financial aid and dispatching the directors to lead them to dedicate their lives to the ministry. For the growing activity of Christian Endeavor in this country, the Japan Union is planning to ask some influential young minister to take charge next year, with the salary of a part time secretary.

The Union has not yet quite recovered the activity of prewar days, but with the growing strength of Christian laymen and their work, the Japan Union of Christian Endeavor felt the year 1951 was effective for its stated purpose of encouraging "lay service for Christ and Church."

JAPAN WOMEN'S CHRISTIAN TEMPERANCE UNION

By Mrs. Constance T. Gauntlett

During 1951 the Japan Women's Temperance Union concerned itself primarily in seeking to provide moral enforcement of General MacArthur's postwar directive which forbade licensed prostitution. Directives and licenses notwithstanding, prostitution continued in most parts of the country. In addition there was a strong movement during the year among the brothel-keepers to bring back the old system of buying the daughters of poverty-stricken farmers in such areas as Akita in Northern Honshu. WCTU members called on numerous government leaders all of whom expressed their desire to banish this infamous system.

As a definite step towards aiding Japanese women, the WCTU operated four Rescue Homes during the year. In Tokyo this work was strengthened with the construction of two new buildings on the WCTU headquarters grounds which by year's end were accomodating about 50 girls. There are only 19 public institutions of the Rescue Home type in Japan.

Also regular prohibition work continued. Lecturers were sent to practically all parts of the country to speak on the subject in schools or women's gatherings. In this movement a great change for the better in the attitude of the people was noticed.

Another special project of the Japan WCTU was its special attention to the peace movement of which it

has long been a supporter. During the year women especially showed a stronger opposition to taking up arms.

There was an addition of 666 new members during the year. It was thought, however, that if the Union were not so adamant on its qualifications for membership a much larger group would have been added to its rolls. The qualifications for membership continued to be total abstinence, purity and world peace.

THE JAPAN FELLOWSHIP OF RECONCILIATION

By Paul M. Sekiya

The year 1951 saw the Japan Fellowship of Reconciliation engaged in more activities and with a greater constituency than any of the postwar years.

First, lending vitality to the Fellowship during the entire year were the visits of Muriel Lester to Japan. Miss Lester, travelling secretary of the International Fellowship of Reconciliation, arrived first in early January to stay a month. She spent 10 days in Tokyo and visited 11 cities and towns in central and western Japan. She came again on Sept. 15 and stayed until Nov. 7 visiting 20 cities, from Fukuoka in the south to Sapporo in the north.

The all-Japan Fellowship of Reconciliation conference was held for the first time since the war from September 22 to 24, in Tozanso, Gotemba, where 45 people from nine local Fellowship groups met. The conference formulated and released a statement to the effect that on Christian grounds they opposed Japanese rearmament and were determined to do whatever they could to maintain the disarmament constitution.

During the year 14 general meetings were held at least once but sometimes twice a month. They were attended by members, associate members and visitors with an average attendance of between 40 and 50.

Three times during 1951 (in May, July and December) the 4-page bulletin, *Reconciliation* (Yuwa), was issued.

Two pamphlets also were published, "Witness of American Conscientious Objector," by Ralph E. Buckwalter, and "Christianity and War" by Ian MacLeod.

The officers during 1951 were Chairman, Dr. Iwao Ayusawa; Vice Chairman, Dr. Charles Iglehart; Executive Secretary, Mr. Paul M. Sekiya; Executive Committee Members, Mrs. Ruth E. Hannaford, Miss Hatsue Nonomiya (Treasurer), Miss Esther B. Rhoads, Mr. Hiroshi Sakamoto and Mr. Kiyoshi Ukaji. Fellowships were located in Tokyo, Yokosuka, Shizuoka, Nagoya, Omi Hachiman, Kyoto, Osaka, Kobe, Himeji, Hiroshima, Fukuoka, Nagasaki, Kagoshima and Hakodate.

Since 1951 saw the world largely concerned with a treaty of peace for Japan, the Fellowship sent its beliefs and recommendations to the man who was largely responsible for the instrument of terms signed by many nations in San Francisco. The following are excerpts from the letter to Ambassador John Foster Dulles:

"We remind you that as recently as New Year's Day 1950, General MacArthur, referring to the war-renouncing clause in their Constitution, said to the Japanese people:

"A product of Japanese thought, this provision is based upon the highest of moral ideals, and yet no constitutional provision was ever more fundamentally sound and practical..... In this historic decision, you are the first. The opportunity therefore is yours to exemplify before mankind the soundness of this concept and the inestimable benefit resulting from the dedication of all resources to peaceful progress."

"In due course other nations will join you in this dedication, but meanwhile you must not falter. Have faith in my countrymen and other peoples who share the

same high ideals. Above all, have faith in yourselves ! ”

“ We thought you would be one of those Americans who share this high ideal according to Gen. MacArthur. But we cannot but feel both disappointed and disillusioned that by the Treaty and the Pact for the drafting of which you were responsible the foreign troops will be stationed in Japan and that we will eventually be compelled to rearm. This will not only be the complete denial of the spirit of the war-renouncing Constitution but involve the hope of world disarmament towards which in has taken its first step.”

HYMNAL COMMITTEE OF CHURCH OF CHRIST IN JAPAN

By K. Koizumi

The committee in 1951 engaged not only in work connected with the Union Hymnal but also in the encouragement of church music in general. Its main line of activity was carried out by the three subcommissions of words, music and publication. The chief projects since the war have been as follows:

With the restoration of printing facilities in Japan, the publication of Japanese Hymnals by 1951 reached the prewar level both in quantity and in quality.

Japanese Hymnals now in use were revised over 20 years ago, but to meet the requirements of the new epoch the committee devoted much time during the year to revisions. Beginning in April 1951, the committee, amending the current ones or adopting new ones, will have completed its compilation and issue by March, 1954.

The committee continued to maintain the Institute of Church Music in Tokyo. By a three years' regular course any one can take lessons in Church music in all its phases.

Under the joint auspices of the committee and the Christian Educational League a course in church music was given during the summer for music teachers and church musicians. In this course special researches in church music are published by lecturers. This summer training school is expected to be a continuing project.

To aid in the circulation of hymns and to lead in

their proper singing the committee dispatched leaders all over the country and exerted a wide influence especially in towns and rural areas.

To glorify God and to raise the level of church music in this country the committee gave its Annual Choral Festival both in Tokyo and the Kansai district. Many church choirs and the choral groups of Christian schools took part in the festivals.

To accelerate the progress of church music in Japan, the committee, in addition to publication of hymnals, published church music books. Four organ books for church use were published in 1951, and this work will continue with a new plan for the issue of choral books for choir use.

JAPAN BIBLE SOCIETY

By Tsuntaro Miyakoda

Near the end of 1950, on Dec. 26, the Japan Bible Society had a celebration to welcome the "Good Will Book" which had been sent from American friends through the American Bible Society. A public meeting was held at Hibiya Hall and was attended by 1500 people. Chief of Chaplains, Ivan L. Bennet of the United Nations and U.S. Army Far East Commands, representing General MacArthur, presented the book to Rev. M. Imaizumi, chairman of the board of directors of the Japan Bible Society. The President of the Lower House, Mr. Matsuoka, Vice Premier J. Hayashi, Governor of Tokyo Yasui, and Dr. William Axling, spoke on the occasion. A 300-member choir assisted by the Tokyo Symphony Orchestra sang selections from the Messiah.

Translation Work Commenced

The work of translating the Old and New Testament into colloquial (*ko-gotai*) Japanese commenced in April, 1951. The members appointed to the committees were:

Old Testament Translation Committee:

Dr. Senji Tsuru, Prof. Giichiro Tezuka,
Prof. Toshio Endo.

New Testament Translation Committee:

Dr. Takuo Matsumoto, Dr. Shogo Yamaya,
Prof. Masashi Takahashi.

Dr. S. Tsuru was elected chairman of the Old Testament translation committee and Dr. T. Matsumoto chair-

man of the New Testament committee. Rev. Kaichi Baba is secretary for the translation work both of the Old Testament and New Testament.

The Old Testament committee started work on Genesis and by the beginning of December, 1951, the translation of Exodus had been almost completed. The New Testament committee began work on the "Gospel according to Mark" and the translation of that book was almost finished by the beginning of December, 1951. The directors appointed eight consultants to the committee, four to the Old Testament committee and four to the New Testament.

These were:

Old Testament: Rev. Junji Asano, Prof. Yosiharu Sakon, Prof. Akemiro Matsuda, Prof. Toru Yamazaki.

New Testament: Dr. Shiro Murata, Dr. Ken Ishihara, Prof. Isaburo Takayanagi, Prof. Masaichi Takemori, Mr. Bunnosuke Sekine is general adviser for the translating work.

The cost of this work is being paid, one third by the American Bible Society, one third by the British and Foreign Bible Society, one third by the Japan Bible Society.

A special reception was held on Dec. 7 at the Christian Center for introducing the members of the translation committees and consultants to the 300 pastors and missionaries who attended.

Circulation of the Scriptures

The "Ten Million Scriptures Within Three Years for

Japan" campaign was completed by the end of 1951.

The campaign started in 1949. The following are the results:

1949—1,918,478 copies distributed

1950—2,959,240 //

1951—3,085,047 // (Jan.-Nov.)

(It was expected that 5 million will have been issued by the end of December, 1951, when complete statistics became available. With this the goal of 10 million would have been reached.)

Colportage

Scriptures have been sold mainly through churches, books stores, and colporteurs. It is no overestimate to say that Scriptures have been sold through 3000 churches and that this number was increasing by the end of the year. Distribution through bookstores was not entirely satisfactory since the abolition of the all-Japan distribution system. Cultivation of sales through the 10,000 bookstores of the whole country was an important task laid upon the Bible Society.

The selling of the major number of the Scriptures was accomplished by 150 colporteurs. To date these colporteurs have been on a commission basis and perhaps should not be called colporteurs in a strictly traditional sense. These men should, however, be remembered as the makers of an epoch in Japanese Christian history. One third of them are pastors. One third are evacuees from Manchuria, Korea and China, and one-third are leading members of the churches. They are a pioneer-spirited Christian group who are willing to distribute the Word of God to the uttermost parts of the islands of Japan. The colporteurs gathered together several times

during 1951. At each meeting the general secretary attended and discussed problems with them. Meetings were held twice each at Fukuoka, Hiroshima, Osaka and Nagoya and once each at Kanazawa, Matsumoto, Niigata, Koriyama, Sendai, Aomori, Hakodate and Sapporo.

The Bible House

After five years of endeavor the Bible society in 1951 resumed occupancy of the ground floor which was opened as a salesroom. Over-the-counter sales increased three times during the first month. The Japan Bible Society contributed its 7th and 8th floors to the Christian Center bringing to fruition the vision of many years and keeping faith with General MacArthur who stated while he was in Japan that a Christian Center building for the Protestant headquarters would strengthen the Church greatly.

Publication of the R.S.V. in Japan

The American Bible Society has informed the Japan Bible Society that permission to use the Revised Standard Version in diglot form had been given the Japan Bible Society by Thomas Nelson's Sons. In addition to publishing the Revised Standard Version and the Japanese New Testament in parallel columns the Society was in the position of being able to import the Revised Standard New Testament direct from America. These latter were put on sale.

New Editions of the Scriptures

To the ordinary production of the Japanese Bible was added an edition of the Pulpit Bible. This was issued in cloth and in leather and is in every way a

work of art. The binders excelled themselves in producing a volume that was worthy of the position it will occupy in the Church.

One of the phenomenal successes in the publishing world of 1950 was the illustrated Gospel of Luke in Japanese. This was followed up in 1951 with an edition of the Book of Acts illustrated in the same way. As in the case of Luke it was published in magazine form. It was made available either in Japanese or English. There are 60 actual photographs of places connected with the life of St. Paul and the Apostles.

The Romanized edition of the New Testament and Psalms was received from the press during the summer.

Experimentally issued editions of the Gospels of Luke, John, and Acts in New Kana were issued. A tentative edition of a new translation of Job and Psalms in classical Japanese was also published.

Observation of Universal Bible Sunday

Gradually the Church seemed to be awakening to the challenge of bearing greater responsibility for the work of the Japan Bible Sunday. This year there was a wider observance than ever before. The Rev. T. Miyakoda, General Secretary of the Society, was invited to speak over the radio on the theme "The Bible and the Evangelization of Japan."

Board of Directors

The basis of representation has been broadened by the inclusion of several denominations:

Chairman	Rev. Masaki Imaizumi
Vice-chairman	Dr. Shiro Murata
Secretary	Rev. Keitaro Nishimura

Secretary	Dr. Paul S. Mayer
Treasurer	Mr. Moto Sakata
Treasurer	Rev. Raiichi Manabe
Representative	Bishop Hinsuke Yashiro
〃	Rev. Kiyoshi Hirai
〃	Dr. Wm. Axling
〃	Rev. Saita Iijima
〃	Lt. Col. C. Davidson
〃	Dr. C. W. Iglehart
〃	Dr. Michio Kozaki
〃	Dr. Senji Tsuru
〃	Rev. Soji Saito
〃	Mrs. Hanako Muraoka
〃	Dr. E. B. Dozier
〃	Mr. Takuro Fujikawa
〃	Mr. J. C. F. Robertson
Auditor	Mr. Tatsuo Ito
〃	Mr. Kazuo Kikkawa

AMERICAN FRIENDS SERVICE COMMITTEE

By Neil Hartman

The work of the American Friends Service Committee in Japan for 1951 could be divided into three categories: relief, social service, and peace education.

Most of the relief activity was channeled through LARA. The A.F.S.C. was one of the three sponsoring groups of LARA. During the fiscal year of 1951, the Service Committee contributed about \$400,000 worth of food and clothes. This included one grant from the Ford Foundation which amounted to \$75,000 for the Japan program. Most of this money was spent for powdered milk. Most of the clothing was contributed by individuals in America to the A.F.S.C. who cleaned, repaired, baled and shipped to Japan over 250,000 pounds.

The social service activity consisted of three neighborhood centers and one nursery. One of the centers is located in a Tokyo city housing project for middle class people. During the year it continued to sponsor a kindergarten, library, chorus groups, classes, recreation, and discussion groups. Another center is located in a Japanese government housing area in Tokyo. Here the people are living in old army barracks in very primitive conditions. This center has also sponsored a library, classes, recreation groups and other similar activities. The nursery is beside this second center. It has provided supervision for about 60 children of working mothers.

This was managed by a Japanese group but the A.F.S.C. contributed the funds. The third center is sponsored in connection with the Friends Meeting in Mito, Ibaraki prefecture. It offered a program similar to the other centers.

The peace education consisted of week-end work camps and an international student seminar. The work camps were held in connection with one of the centers and they succeeded in building several playgrounds and roads for the community. The seminar was the third one to be held in Japan. It was again at Tsuda College during two weeks of the summer vacation. More than 40 Japanese students and 23 foreigners from eight different countries participated. The two weeks were spent in working, playing and studying. The general title of the study was "The Problems of Asia."

THE CHURCHLESS CHRISTIANITY MOVEMENT (MUKYOKAI)

By Goro Maeda

In order to understand what Mukyokai is, one should bear in mind the following points: First, the history of Christianity is its own witness that its forms—in both theory and practice—have always been varying. Second, Japan absorbed Confucianism and Buddhism and gave them new forms and contents. Third, the Jesuit mission of the 16th century failed in this country because of its imperialistic background.

The name "*Mukyokai*" (Churchless Christianity), is as misleading as "Quake-r", "Protest-ant" or "Nonconformist". It does not mean resistance to or defiance of the Church as the body of Christ, but it aims at the omission of clerical organization and external forms which are not only useless but also harmful to the proclamation of the Gospel. The "church" in Japan is, as a whole, famous for its this-worldliness. Reformation or neo-Protestantism is so urgently needed in this country that absolutely unconditional salvation by Christ must be called churchless.

Kanzo Uchimura (1861-1930) was *Mukyokai*'s advocate. At present his disciples are carrying on evangelization. *Mukyokai* stresses the lay character, in other words general priesthood, of Christianity. Daily life, especially in the family, is the center of its worship. Its method of evangelization, if there is any, consists mainly in the explanation and propagation of the Bible. Lay

groups meet, especially on Sundays, to study the Holy Scriptures. More than 20 monthly magazines for Bible study are published by *Mukyokai* people. Important contributions to Biblical scholarship have been made by them, e.g., Uchimura's and Fuji's whole works, Kurosaki's "Commentaries on the Bible", and the "Greek-Japanese Concordance to the New Testament," "Tsukamoto's "Gospel Synopsis" etc.

Being non-sectarian, it finds it possible to admit to its fellowship persons who are already members of hitherto existing denominations. Furthermore, because of its indifference to earthly influences and its principle of non-organization, *Mukyokai* keeps no statistics. However, judging from the total number of subscribers to the above mentioned periodicals and the circulation of books and pamphlets, it is believed that the number is between 50,000 and 100,000. It covers all classes of society, from high ranking officials, university professors to simple workers and farmers. The sick people in the hospitals are especially devout adherents.

Mukyokai people are pacifists. For instance, Dr. Yanaihara opposed the Japanese invasion of China in 1937 at the price of his professorship. *Mukyokai* naturally did not join the Church of Christ in Japan organized under the pressure of the militarists. *Mukyokai*'s stress on *sola fide*, even rejecting water baptism and tangible sacraments, leads to faithfulness to ethics which is, in its practical application, necessarily local. In this, *Mukyokai* is inherently Japanese, to say nothing of its financial independence from foreign missions. But, at the same time, belief in the God of the universe is manifest in the fact that many *Mukyokai* people are internation-

ally minded. Uchimura, for example, published in English The Japan Christian Intelligencer " (1926-28). Its non-sectarian and non-denominational character and its prayer for the Invisible Church are seen in its interest in the recent ecumenical movement. A *Mukyokai* man attended the conferences at Oslo, Amsterdam, Geneva etc.

As special events in 1951, the following should be mentioned: country-wide evangelization, especially rural areas and hospitals, among children and students, aid to Korean fellow-Christians; renewed stress on pacifism through lectures and publications, the use of Uchimura's portrait for postage stamps by the Japanese Government; the observance of Pentecost to commemorate the foundation of the Church Universal; the publication of the "Gospel Synopsis" by Tsukamoto; election of Professor Yanaihara a *Mukyokai* member to the presidency of the University of Tokyo as successor to Nambara (who also was *Mukyokai*; 600 professors voted in the election) etc. Besides, some people in West Japan, near Korea, where the influence of the international crisis was more strongly felt than elsewhere, launched fundamentalistic movements (healing without medical treatment, glossolalia, all-night meetings etc.), but most of the *Mukyokai* people were against this tendency.

The prayer of *Mukyokai* people last year and every year were that the time may come soon when the names *Mukyokai* and "Protestantism" are no more necessary and all may be one through Jesus Christ.

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

By Vinal G. Mauss

The Japanese Mission of The Church of Jesus Christ of Latter-Day Saints was reestablished in Japan on Mar. 6, 1948. During this year 17 missionaries came to Japan, and in 1949 an additional 29 missionaries arrived. By the end of 1950 we had 85 missionaries here and at the end, of 1951, 105 missionaries of the Latter-Day Saints Church had been called to Japan. A considerable number of these were young men who had previously been stationed here with the military Occupation. Peculiar to our own system, 30 of our missionaries have been returned to their homes, having served the required term of their mission. Others are coming over to replace them from time to time.

There are throughout Japan, 27 branches of the Latter-Day Saints Church with the members assisting the missionaries in conducting religious services. In addition to the various weekly services, the missionaries carry on a systematic program of evangelism by house to house tracting, cottage meetings and street meetings. In most cases the missionaries live almost strictly Japanese style, usually renting living quarters with a Japanese family.

Religious services are held in rented halls and buildings until chapels of our own can be built. Each branch is active in helping to raise finances for building, however, and we expect before long to have our own meeting places.

As a part of our religious program, the Mutual Improvement Association of the Church is carrying forward its social and recreational program in each of the branches. The members and their friends find they can enjoy here clean sports and wholesome socials and also develop their appreciation in the various cultures and arts.

The welfare program of the Church is also brought into activity here. Through the Relief Society organization and the Priesthood Quorums, various projects are carried on to assist the needy and help the members to help themselves. Employment counsel is given and places of employment are found for those needing it. Assistances have been given in building homes and helping to raise the standards of living of the members.

Altogether there has been a very successful start and the end of 1951 found steady progress being made in the mission and a healthy condition in each of the branches.

THE SEVENTH-DAY ADVENTIST CHURCH

By F. R. Millard

During the year 1951, 16 Seventh-day Adventist churches were dedicated, making a total of 32 churches completed since 1945. Six of these replaced buildings which had been destroyed. The close of the year found the Tokyo Central Church nearly ready for dedication. This church, a reinforced concrete structure, was built at a cost of \$75,000 and will serve as the Adventist evangelistic center in Tokyo. In addition to the main auditorium, with a seating capacity of over 500, provisions were made for offices for the North Japan Mission; for the Voice of Prophecy, the Church's radio, and for the Bible Correspondence department; for a book and periodical department and an extension of the Tokyo Sanitarium-Hospital. A young peoples' hall is connected with the church to provide Sabbath school rooms and a general center for youth activities. Parsonages or living quarters have been built in connection with every church.

The new plant of the Japan Seventh-day Adventist publishing house, located in the outskirts of Yokohama, was completed in 1951. In addition to a modern, fully equipped press building, the project comprises three missionary homes, nine homes for press workers, and dormitories for single employees. During the year a Korean language section was added to provide literature for Korea. At the end of 1951 over 165 colporteurs were

engaged in the distribution of literature published by this plant.

The Tokyo Sanitarium-Hospital, headquarters for the Church's medical work, was expanded from 25 beds to 90 beds during 1951. The first wing of the new reinforced concrete building was opened in November. A building formerly used by the publishing house was rebuilt to provide hospital wards, a dining-room, and classroom for the nurses' training school. Funds are being raised to complete the main building by the end of 1952 or early 1953.

Dr. Alfred Webber joined the staff of the hospital late in the year, and Dr. Neal Wood, Jr., of California, was placed under appointment.

The clinic, built in connection with the new Tokyo Central Church at Harajuku, will provide down-town offices for the hospital.

During the year the Adventist school of nursing graduated its first post war class of nurses. By the end of the year 30 students were in training.

In the spring of 1951 Dr. Raymond Moore arrived in Japan to serve as president of the Japan Junior College, the Church's ministerial training center. Under his leadership the school has launched an expansion program, beginning with the construction of a new unit to provide administration offices, science laboratories, library, and classrooms. At the same time steps were taken to raise the school to the college level and add a teacher training department.

It is the plan to train the special type of teacher called for by the elementary schools conducted in connection with local churches. Five such schools were in operation in 1951.

A program for development of textbooks for Bible teaching through the elementary and secondary schools was set up, and by the end of 1951 textbooks were completed, or manuscripts in hand for seven of twelve years.

A strong program of evangelism was carried on during the year, with much emphasis on the work of laymen. A feature of this evangelism was the use of a specially prepared Bible Correspondence course. This department reported a total of 31,700 active students at the close of the year.

THE GREEK-ORTHODOX CHURCH IN JAPAN

By A. W. Grey

The Japanese Greek-Orthodox Church, offspring of the Russian Orthodox Mission in Japan, established in Tokyo in 1872 by the late Archbishop Nicholai at Surugadai, during the year continued its work of propagation of the Greek-Orthodox Faith among the Japanese.

The outstanding feature of the year was the solemn celebration on July 12 of the 90th Anniversary of the arrival in Japan of the founder of the Orthodox Church, Archbishop Nicholai, who spent 51 years here in tireless efforts of Christian mission work.

Priests and layman from all over Japan arrived for the occasion. It was also attended by the representatives of various Christian denominations, by representatives of GHQ, and by high officials of the religious departments of the Japanese Ministry of Education.

Addresses concerning the history of the Orthodox Church and the outstanding efforts in propagation of Christianity by its founder were read by the present head of the Church, the Most Reverend Archbishop Benjamin, and by some of the priests and laymen who were ordained or converted to Christianity by Archbishop Nicholai who died in 1912.

The event, besides bringing about the happy reunion of the far flung branches with the central administration of the Church, at the same time served as an incentive for all present to continue the marvellous, selfless work of the

Founder of the Orthodox Faith in spite of all the difficulties through which most of the Christian Churches, due to the hardships of the impoverished population of this country, are forced to face.

Although autonomous in its matters of local administration the Japanese Greek-Orthodox Church, as far as the guiding policy is concerned, is subordinated to the Russian Orthodox Greek Catholic Church of North America, the present head of which is the Most Reverend Leonty, Archbishop of New York and Metropolitan of the United States and Canada.

With central administration in Tokyo the activities of the Japanese Greek-Orthodox Church are spread over all four main islands in Japan with churches and parishes established in Hokkaido (Hakodate, Sapporo, Kushiro and others), in Honshu (Sendai, Nagoya, Kyoto, Osaka, Kobe), in Kyushu (Nagasaki), and in Shikoku.

As the parishioners of the Church belong to various nationalities — Japanese, Russian, Greek, American, British — the services are conducted in Japanese, Russian, and English with the Greek Language added when the Chaplains, attached to Greek armed units in Korea, are visiting Tokyo as they did during 1951.

The well-organized, mixed Japanese-Russian choir sings in Japanese and Russian.

The magnificent Cathedral of the Resurrection was built in Byzantine style in the last quarter of the 19th century on the hill of Surugadai in Tokyo and is known to all Japanese, irrespective of their religion, as "*Nikorai-do*" in memory of Archbishop Nicholai whose sterling character and untiring devotion to his Church earned him the esteem and respect of Japanese authorities and the undying loyalty of his flock.

The highest organ of Church Administration is the Consistory, representing the General Assembly of believers, who meet once a year on July 12 in Tokyo.

The Parish Committee consisting of laymen and the Ladies Committee help the head of the Church in administrative, social and charitable matters.

THE EVANGELICAL ALLIANCE MISSION

By George W. Laug

Since this report is the first *Yearbook* coverage of the Evangelical Alliance Mission, the entire missionary constituency in Japan may wish to know something of its brief history for more than 1951 alone. This mission is known to many as TEAM, the designation being derived from the initials of the words of the mission name. The name is new, having come into existence as late as 1949 by official action of the Annual Conference of the supporting organizations in the United States of America. This new body name replaced that of the Scandinavian Alliance Mission of North America. Under that name missionary work had been carried on in Japan and in several other parts of the world since 1880. Owing to the fact that a great number of its present day missionaries are not of Scandinavian extraction, as was the case when the mission was founded by the Rev. Frederik Franson, and owing to the fact that the term "Evangelical Alliance" has a broader and more truly representative meaning, the name was changed.

Though for the above reasons The Evangelical Alliance Mission cannot be considered a new-comer in Japan, yet, in a sense it is new, for at the outbreak of hostilities between Japan and America in 1941 there were but six missionaries under this board in Japan. The numbers were few and the work was scattered from the mountainous Hida-district in Gifu prefecture to the balmy

peninsula of Izu. Therefore many did not become cognizant of its activities. Today, however, the picture is quite changed, for during 1951, about 50 new missionaries came to Japan under its auspices, making a total now on the field of approximately 150, all adults and full term workers.

This mission is strictly an "alliance" with its missionaries being members and retaining membership in many denominations in the United States, Canada, Germany and Scandinavian countries. It is strictly "evangelical", as well, for it stands for conservatism in theology and an out-and-out evangelical testimony. Its type of work is almost purely direct Bible teaching, with no schools or hospitals or social centers, except for specific education of Christian workers. In this field the Mission operates the Alliance Bible Institute in Tokyo.

The Mission also publishes literature in the form of books, pamphlets and tracts, and also a monthly magazine known as Bread of Life (*Seimei no Kate*). This literature effort advertises under the name of "Word of Life Press", and is located at 346 Eifuku Cho, Suginami Ku, Tokyo.

The mission during 1951 operated solely in the main island of Honshu, where it had workers in several prefectures. Many missionaries, new to Japan still exerted much time and energy in the study of the Japanese language. Even these, however, used spare moments endeavoring to spread the Gospel by every possible means — broadcast evangelism on street corners and in public halls, as well as in smaller Bible classes with or without interpreters. Much literature was distributed and this, too, was followed up by a Correspondence Bible Course with headquarters in Tokyo.

Together with trying to meet the tremendous need of building a strong spiritual and dynamic national Church the mission worked through the year in direct and intimate fellowship and cooperation with the national Church known as the Alliance Church of Christ in Japan (*Nippon Domei Kirisuto Kyodan*).

FAR EASTERN GOSPEL CRUSADE

By L. E. Sweet

The winter of 1945-46 found Japan with few Christian missionaries. However, unofficial missionaries came in khaki and blue military uniforms and the Far Eastern Gospel Crusade was born as a result of the efforts of the Christian servicemen who arrived in Japan first after the cessation of hostilities.

The interest of the first servicemen in Japan after the war in 1951 resulted in 50 crusaders who engaged primarily in reaching the rural areas of prefectures not too distant from Tokyo. The Crusade in its few years can already point to much success beside the number of its representatives. It was not the intention to make a Crusade Church but to serve as God's instruments to help the Japanese establish the Church in God's way.

The Far Eastern Gospel Crusade in Japan has made every effort, also, to provide suitable administration and supporting arms for its outreach program. That this may be accomplished, certain of its missionaries are engaged in Christian Radio, the production and distribution of Christian literature, and in teaching the children of missionaries.

THE ORIENTAL MISSIONARY SOCIETY

By Edwin L. Kilbourne

By the invitation of The Japan Holiness Church, the Oriental Missionary Society reentered Japan in 1948. Some 25 years ago, in accordance with the fixed policy of withdrawing its missionaries and support when the national churches it established become entirely self-supporting, The Oriental Missionary Society withdrew from Japan, its first field of service, and the Japan Holiness Church become an entirely self-supporting and self-governing organization.

In reentering this field the activities of the Society has been confined to two branches of work: the re-establishing of the Tokyo Bible Seminary and work which was named the "Every Creature Evangelization Crusade". An aggressive effort has again been made to cover the nation in a systematic house to house Gospel and tract distribution and a definite follow-up campaign to conserve the results and organize the seekers or converts into groups which could be supervised by the nearest evangelical church organization or supplied with a pastor from the Society.

In 1951, 12 missionaries of regular appointment and four of temporary appointment made up the foreign representation.

The Tokyo Bible Seminary buildings were entirely destroyed during the war. This plant has been rebuilt as perhaps the greatest contribution that has been made

toward reestablishing the Church organization that was so disorganized during the years of World War II. It was to this seminary that the first post war missionaries were appointed. The 1951 seminary year had an enrollment of 35 students with a teaching staff of 9 professors and several lecturers. A full 2-year course will be provided these students who will be the nucleus of the local churches in the future.

The "Every Creature Evangelization Crusade" effort was a time of widespread evangelism and abundant reaping. More than 400,000 homes were visited by co-workers of the Society and many thousands of persons were counseled personally. As a result of intensive follow-up work 25 new church groups were organized during the year.

The ultimate aim of the Crusade work is to visit all the homes in Japan, as was done some 25 years ago when the more than 10,300,000 homes were covered in a careful, systematic distribution campaign. This is a work which the Society feels will afford a lasting and vital growth to the Christian movement in Japan.

THE SALVATION ARMY

By Dorothy D. Phillips

The year 1951, for the Salvation Army was, as has been every year since the end of World War II, a time of revival and reestablishment. The traditional pattern of evangelistic and social welfare work was continued and enlarged, and the organization again moved forward to the goal of approximate self-support which it had attained prior to the war. At the present time, however, the rehabilitation work and the work of maintenance and oversight is still largely supported from international funds.

Of the 12 new evangelistic centers built since the end of World War II, 2 were completed during 1951, and 3 more were in the process of being built by the end of the year. More are anticipated in the near future. The social service work during 1951 continued in the two Tokyo sanatoria which cared for nearly 500 tubercular patients; in the dispensary situated at Kanda Jimbocho Headquarters, and in the three homes for so-called "street girls" in Tokyo, Osaka and Kure. A fourth such home was completed and opened in December, 1951. There were two homes for young children in Osaka and Tokyo and a hostel for young women university students in Tokyo. Two homes for adolescent girls in Tokyo and Osaka, two homes for working men in Tokyo and Yokohama and a number of day nurseries throughout the country round-out a full program of Salvation Army welfare projects.

During 1951, the training of Salvation Army officers

continued at its training college in Tokyo with 25 young people enrolled as Cadets. Of this number, 13 completed their training and were commissioned to field work. The remainder will complete their training in 1952.

An increase of approximately 500 new soldiers (members) was registered on the rolls during 1951, and 600 new junior soldiers were enrolled among the boys and girls.

Special refresher courses were conducted among the officers and lay-workers during the year to reemphasize Bible study, Salvation Army doctrines, rules, regulations, and Salvation Army methods of work. Among the young people special leadership courses were instituted to train older young people for the responsibilities of leadership on the local corps (church) level. Four seaside camps, for various young people's groups (Bible, music, etc.,) were conducted during the summer months.

Such special activities as the Home Leagues (women's work), musical groups (bands, songsters, rhythm bands, singing companies), youth clubs and child evangelism work, were all given renewed emphasis during the year.

It was felt that the Salvation Army was moving forward, with other Christian bodies, to the objective of bringing before the Japanese, especially the ordinary people of the country, the urgent need of Christianity with all of its inclusive doctrines of repentance, faith, prayer and good works.

The senior Japanese Salvation Army leader during the year was Commissioner Masuzo Uemura, and the international representative and executive secretary was Lt. Colonel Charles Davidson.

CHRISTIAN CHILDREN'S FUND, INC.

By Seiji Giga

A new social welfare institution of rather large proportions appeared in Japan during 1951. Called Christian Children's Fund, it began early in the year to give support direct from North America to orphans who continued to be some of the most heart-rending, pitiful results of the war and its aftermath in Japan.

Christian Children's Fund started supporting orphan homes in Japan shortly after an extensive trip here in January by Rev. V. J. R. Mills, overseas director of the world-wide agency. A central office was established in the LARA offices in Tokyo and support for 1300 children in 19 homes had begun by spring. Mr. Seiji Giga was chosen as executive secretary of the Japan Christian Children's Fund Committee which had as members Dr. G. E. Bott, Mrs. Howard D. Hannaford, Mrs. Charles W. Iglehart, Rev. Yoriichi Manabe, Rev. Akira Ebisawa, Rev. Shinji Takeda, Mr. Takayuki Namae, Miss Tsuneko Hirano and Mrs. Sadao Tanigawa.

Support came for homes from southern Kyushu (Miss Maud Powlas' Ji Ai En in Kumamoto) to northern Honshu (the Christian Home for Children near Tsuruoka, Yamagata Prefecture). Monetary support ranged from \$2 to \$10 per child per month depending upon the needs of the child and the facilities of the home. Continuing in Japan the Christian Children's Fund methods in other countries, funds and often gifts for an individual child

came from individuals in North America who in reality adopted the children. Christmas cards, photographs, and correspondence passed between the Japanese children and their American sponsors.

One of the main interests during the first year of the Fund was to aid the Eurasian babies that resulted from the Occupation. One or two were in nearly every home and in one case, that of the Elizabeth Saunders Home managed by Mrs. Renzo Sawada in Oiso, all of the more than 100 babies were of mixed racial heritage. Despite some difficulty in obtaining sponsors for these children, by the end of the year foster parents for all had been secured.

A meeting of committee members and the superintendents of Christian orphanages was held late in November at Ashinoyu, near Lake Hakone. Mr. Mills arrived from Hong Kong, the Far East headquarters of Christian Children's Fund, to confer with the affiliated social workers on plans for manual arts and agricultural projects to aid in training of the children for citizenship and future work as normal members of Japanese communities.

Christian Children's Fund was formerly called China Children's Fund. It brought much of its extensive work to Japan following the communist coup in China which made further work there impossible. By the end of 1951 aid from this source for Japanese orphans was established as a continuing project. With a third visit of the overseas director to Japan it was announced that several hundred more parentless Japanese children would be adopted in 1952. Support for the children would continue through their high school training.

CHAPTER IV

THE MISSIONARY FELLOWSHIP

FELLOWSHIP OF CHRISTIAN MISSIONARIES

By W. M. Fridell

At the annual meeting of the Fellowship of Christian Missionaries at Lake Nojiri in August, 1950, the following persons were elected to serve as officers for the year 1950-51: Rev. W. M. Fridell, president; Miss Mary Ballantyne, vice president; Mrs. Thomas Saito secretary, and, Rev. K. C. Hendricks, treasurer.

At the request of the 1950 annual conference, the Executive Committee made arrangements with the Christian Literature Department of the National Christian Council for resumption of the publication of the Japan Christian Quarterly. Dr. Floyd Shacklock and Mr. Dean Leeper were secured as editor and associate editor, respectively, and the first post war issue was published in time for the summer meeting of the Fellowship at Lake Nojiri in August, 1951.

Another request of the 1950 summer conference was that something be done to provide for an exchange of information between the various Protestant groups as to unevangelized areas, on the one hand, and the present location of missionaries, on the other. The Committee felt the scope of the project should be enlarged to include a total survey of Christian work in Japan, and that the National Christian Council should be asked to undertake

a continuous survey from year to year. Such a resolution was presented at the 1951 summer conference and passed, with an amendment requesting that the results of the surveys be published in the *Yearbook* from time to time. This request was accepted by the National Christian Council.

The 1950 summer conference further requested that the care of missionary graves throughout the country be looked into. Mrs. Willard Topping was asked to work on this.

Rev. Laton Holmgren was again secured as editor of this *Yearbook* which is sponsored by the Fellowship in cooperation with the National Christian Council. With Mr. Holmgren's departure from Japan, Mr. William Asbury was chosen to finish the editing of the *Yearbook* as co-editor.

During the year 1950-51, approaches were made to the Evangelical Missions Association of Japan with a view to encouraging closer fellowship between the members of that body and the Fellowship of Christian Missionaries. Some progress was made, and a few rewarding personal contacts were established. When the two bodies met for their 1951 summer conferences at Karuizawa and Nojiri, informal delegates were exchanged. The seriousness of a division between the Protestant missionaries of the country became something of a spiritual burden in both conferences, and it was encouraging to note that since then local action by individuals has resulted in closer contact.

The Karsai area Fellowship group met once during the year, with over 100 present. Rev. Harold Cole served as chairman. The Kanto area group met for the first time since the war, with Dr. Howard Hannaford, chairman.

The summer conference, held at Lake Nojiri in late

August, 1951, was attended by over 200 delegates. The addresses and discussions centered about the inner spiritual life of the Church, and its evangelistic and social witness to a pagan world.

THE EVANGELICAL MISSIONS ASSOCIATION (OF JAPAN)

By Francis B. Sorley

This organization came into existence in the summer of 1947 when a number of evangelical mission groups and individuals were gathered together. Many of them had just recently started missionary work in Japan and felt the need for fellowship and consultation with other missionaries of kindred faith and purpose. There has been fellowship and a unity of spirit and purpose with the National Association of Evangelicals and the Evangelical Foreign Missions Association in America, but there is no organic connection with either of the above or with any other missionary organization at the present time, nor is any contemplated.

The E.M.A.J. was established as a cooperative fellowship devoted to the propagation of the Christian faith and providing means for united action and cooperation in such activities as: promotion of Christian fellowship, development of field comity, provision of field information and representation before the government when necessary. It is neither the purpose nor the intention of the Association to interfere with the program of associated mission groups nor to dictate to them regarding any matter whatsoever.

Dr. Crawford M. Bishop has served as Executive Secretary since about the middle of 1949. An executive committee of seven members has been responsible for promoting the work of the Association. The annual business meeting is held in Tokyo in November at which meeting the officers for the coming year are elected and

a time of spiritual refreshment is provided. An annual summer conference is held in Karuizawa during July or August. A semi-annual meeting is held in Tokyo in the spring to provide opportunity for transaction of business and fellowship. During the year monthly prayer meetings are held in the Tokyo area for the Association members and any others who wish to join in prayer for the blessing of the Lord upon His work in Japan. The meetings of the Association give opportunity for the members to become informed about the various activities of groups and individuals who have specialized in different types of missionary work in Japan.

Membership in the Association is open to individual missionaries as well as to Mission groups who subscribe to the statement of faith which has been adopted as expressing the conservative theological position of the evangelical Christian bodies it represents. In his final report to the Association, Dr. Bishop stated that 417 missionaries belonging to 53 evangelical mission boards and from several different countries have at one time or another been members of the Evangelical Missions Association of Japan. Many who have gone to rural areas in Japan are no longer able to enjoy active fellowship in the regular meetings. Other co-workers in Japan are welcome to join for fellowship and mutually profitable activities.

THE WORK OF THE KOREA MISSIONARIES IN JAPAN

By Mrs. W. E. Shaw

By January 1951 about 75 of the evacuated Korea missionaries of all denominations were working in Japan. There were 22 still in the Karuizawa Korean language school which closed the following May when most of the men and two nurses returned to Korea, while the others found places of service here. Today these missionaries number about 60 adults and 40 children in 13 different cities.

Since most of the Korea missionaries do not speak Japanese the work for some consisted of teaching English or Bible in English in high schools, colleges, YMCA or YWCA groups. Two did evangelistic work with the help of a Japanese interpreter and audio-visual aids. One nurse served in a social settlement while another worked in the 406th U. S. Army blood bank. One man worked in the agricultural department of the International Christian University. Thus contacts have been made with non-Christian as well as the Christian groups in Japan.

There are thousands of Koreans in Japan among whom some Korea missionaries worked. They trained lay leaders in Bible institutes, or taught piano, organ and choir groups; called in the homes even of Communists; taught Bible to classes of university students; shepherded churches which had no pastors, and maintained a hostel for men students in Tokyo. Once-a-week services were held for Korean Navy men on ships at Yokosuka. One woman worked to translate educational material for the Korean POW program; another printed her denominational literature.

Others have aided in secretarial work for the Japan headquarters of their own denominations.

Several women worked with Korean children using the flannelgraph Bible stories in Sunday School and street meetings. Daily Vacation Bible Schools where crafts were taught have had large attendances. Sunday School literature for beginners and their teachers was being translated. Several mothers taught in schools for missionary children.

During the year our hearts have been torn by the tragedy in Korea, and we have longed to return to help, but being here has been a valuable experience spiritually as we have worked with the men and women of vision in Japan and have enjoyed their gracious hospitality.

CHINA EVACUEE MISSIONARIES (IN JAPAN)

By D. M. Hun'cr

As early as 1948 it was obvious to some observers in China that under the Communist rule, missionaries could not work side by side with Chinese Christians, much less continue to control or direct any missionary project. Missionaries stayed on as long as possible, but in many cases they were unable to do more than study the language. Others were requested by Chinese believers not to attend public meetings of the Church because their presence made it dangerous for the Chinese. Gradually all missionaries realized that it was useless to remain in China. The few who are still there—some in jail—are detained for one reason or another by the authorities.

Where have the China missionaries gone? The majority of them have returned to their homes, some for recuperation from the mental strain of living in a Mao Tsu Tung-controlled China. Not a few have gone to other Oriental lands where there are Chinese—Formosa, Thailand, Malaya, Philippine Islands, and Indonesia. About 200 are now in Japan, and others are planning to come here.

What are these missionaries doing in Japan? In the larger centers during 1951 a number gave full-time or part-time to Chinese evangelization and Bible teaching. The Southern Presbyterians engaged in Chinese work in Kobe. Other missionaries worked in the Yokohama Chinatown for more than a year. The Chinese Diplomatic Mission in Tokyo has a Sunday School, a women's meeting, and a men's

Bible class in cooperation with missionaries. Many China missionaries sought to maintain some Chinese contacts here.

A few China Missions including the well-known China Inland Mission, started under new names, to work in Japan. Most of the former China missionaries, however, have joined existing missionary agencies in this land. Those who had spent a number of years in China brought to Japan a background of valuable experience which proved a source of strength to the Japan missions during the preceding year and years. One found ex-China missionaries teaching in schools and universities, engaged in literature work, and in Bible distribution. A large number were busy studying the Japanese language.

In February 1950 the Fellowship of China Missionaries in Japan was formed. This Fellowship held meetings in Tokyo every two months during 1951 at which time news reports were given, a speaker was heard and time spent in intercessory prayer for China. The Fellowship edits a bi-monthly paper, *China Flashes*. The secretary is Mrs. Bertha Hannestad, 2020 Yamashita Cho, Yokohama.

IN MEMORIAM

Compiled by A. J. Strewell

Those of the missionary community who have passed on, deserve more than an ordinary tribute in these times. They gave their lives for the mere opportunity to serve to overcome prejudice, to secure a hearing, to endure in a hostile atmosphere. Those serving in Japan, which name today is almost synonymous with "Christian opportunity", are indeed indebted to the faithful who are here honored.

It is with deep regret that in some cases adequate information concerning each departed missionary is not available.

Ankeney, Rev. Alfred, Evangelical and Reformed. Born in Alpa, Ohio, Feb. 4, 1887. Died in Brooklyn, N.Y. Feb. 26, 1951. In Japan 1914-1950. Served: Tohoku Gakuin, Sendai and evangelistic work in Yamagata and Aomori prefectures.

Austen, A.W.S. (nee Nancy Grose), Methodist. Born in West Virginia in 1881. Died in Fontana, Calif., 1946. In Japan: 1908-1918.

Binferd, Mr. Gurney, Society of Friends of Philadelphia. Born in Walnut Ridge, Ind., Sept. 15, 1865. Died in Whittier, Calif., Sept. 13, 1951. In Japan: 1893-1936. Served: Tokyo, Mito and Shimotsuma in Ibaraki Pref. He was a distinctive pioneer in rural evangelism.

Bosanquet, Miss Amy C., Church of England. Born in England 1864. Died in England Nov. 22, 1950. In

Japan: 1892-1899. Served: Hiroshima and Tokyo in evangelistic work, and Christian Literature Society Tokyo.

Demaree, Rev. T.W.B., D.D., Methodist. Died August 15, 1951. Arrived in Japan 1889.

Draper, Rev. Gideon Frank, D.D., Methodist. Born in Lakeville, Conn., July 20, 1858. Died in Ventura, Calif., Jan. 24, 1951. In Japan: 1880-1939. Served: Yokohama, Hiroshima, Hakodate, Nagoya, Tokyo. Also served churches in London, in Geneva. Was much interested in Kunmoin, a school for the blind started by his mother in Yokohama in 1890.

Draper, Miss Winnifred Frances, Methodist. Daughter of Dr. G.F. Draper. Born in Yokohama April 12, 1889. Died in Gallup, New Mexico, April 15, 1951. In Japan as missionary: 1912-1930. Sapporo, Hakodate, Hiroshima, and Yokohama in evangelistic work. Was active in the school for the blind in Yokohama.

Douglass, Miss Bertha. Disciples of Christ. Born in St. Clear County, Mo., 1889. Died in Santa Cruz, Calif., Nov. 1950. In Japan: 1920-1925. Served Tokyo and Osaka in kindergarten work.

Ferguson, Mrs. Bertie Karns, Church of the Nazarene. Born near Nashville, Tenn. Died in Los Angeles, Calif., July 29, 1950. In Japan: 1919-1941. Served: Kyushu, Kyoto, and Tokyo in evangelistic work. Was married to Rev. Frank Ferguson, a missionary to Peru just after the late war.

Guy, Mrs. Harvey Hugo, Disciples of Christ. Born in 1870. Died in San Francisco, Calif., Dec. 1950. In Japan: 1893-1907. Served: Sei Gakuin, Tokyo.

Hager, Rev. Samuel E., D.D., Methodist. Born in Jackson, Ky., Oct. 1, 1869. Died in Bradenton, Fla., Nov. 7,

1950. In Japan: 1893-1940. Served: Osaka, Oita, Tadotsu, Hiroshima, Kobe, and Himeji in evangelistic work.

Hamilton, Mrs. Minnie Spence, Church of England in Canada. Wife of Bishop H. J. Hamilton. Born in Ontario province, Canada. Died in Toronto, Canada, March 30, 1951. In Japan: 1892-1932. Served with her husband in Gifu and Nagoya. She was an evangelist by nature and by choice, and was characterized by her hospitality.

Heckelman, Mrs. Frederick W., Methodist. In Japan: 1902-1941. Served: Hirosaki, Tokyo.

Hoare, Miss Dorothy Ellen, Japan Evangelistic Band. Born in England 1894. Died in Kyoto, Jan. 16, 1950. In Japan: 1920-1950. Served: Osaka, Tokyo, Kyoto in evangelistic work.

Lloyd, Rev. J.H., Protestant Episcopal Church in America. Died in July 6, 1951. Arrived in Japan 1908. Served: Wakayama.

Milliken, Miss Elizabeth P., Presbyterian U.S.A. Born in Quincy, Fla., Nov. 11, 1869. Died in Hollidaysburg, Pa., Feb. 3, 1951. In Japan: 1884-1924. Served: Joshi Gakuin, Tokyo, and in evangelistic work in Tokyo and elsewhere.

Murphy, Mrs. U.G., Methodist. Born in Vienna, Md., June 14, 1871. Died in Seattle, Wash., Aug. 5, 1943. In Japan: 1893-1908. Served: Nagoya in evangelistic work.

Noss, Mrs. Carol D., Evangelical and Reformed. Born 1883. Died in Willimantic, Conn., July 21, 1951. In Japan: 1909-1931. Served: Evangelistic work with her husband mostly in Wakamatsu, Fukushima Pref.

Parrott, Mrs. Fredrick, M.A., M.D., British & Foreign

Bible Society. Born in U.S.A. May 5th, 1862, Died in England, Dec. 11, 1951. Lived in Kobe, the wife of late Mr. Parrott, the secretary of the British & Foreign Bible Society in Kobe. Served: Teacher in English of the Former Kobe Higher Commercial School many years.

Perry, Frederick Albutus, D.D., Methodist. Born in Charlotte, Mich. Died in Detroit, Mich. July 9, 1950. In Japan: 1902-1908. Served: Nagoya in school and evangelistic work.

Ranck, Miss Elmina Elizabeth, Evangelical-United Brethren. Born in Naperville, Ill., Oct. 1875. Died In Burbank, Calif., Nov. 26, 1950. In Japan: 1905-1926. Served: Tokyo, Osaka, Koriyama in evangelistic work.

Riker, Miss Jessie, Presbyterian U.S.A. Born in Riley, Ohio, April 28, 1874, Died in Cincinnati, Ohio, Aug. 3, 1951. In Japan: 1904-1942. Served: 36 years in Yamada, Ise, in kindergarten and evangelistic work extending to nearby districts.

Seder, Mrs. James I., Evangelical-United Brethren. Born in Wisconsin. Died in 1950. In Japan: 1890-1895. Served: Tokyo in evangelistic work.

Smith, Rev. Arthur D., Evangelical and Reformed. Born on Feb. 1, 1898. Died in Long Island, N.Y., Jan. 10, 1951. In Japan: 1919-1932. Served: Tohoku Gakuin, Sendai.

Steadman, Mrs. Frank. Baptist. Died in Cincinnati, Ohio, Feb. 1951. Arrived in Japan 1902.

Wainright, Rev. Samuel Hayman, M.D., D.D., Methodist. Born in Columbus, Ill., April 15, 1863. Died in Oakland, Calif., Dec. 7, 1950. In Japan: 1888-1938. Served: Oita, Kobe, Tokyo, in evangelistic, educational, and literary work. As general manager of the Christian Litera-

ture Society he was outstanding in his work, and the building on Ginza, Tokyo, might well be recognized as a memorial to him.

Wells, Dr. Nina Asbury Stevens, Disciples of Christ. Born in Germantown, Ky., June 1866. Died in Los Angeles, Calif., April 4, 1951. In Japan: 1892-1907. Served: Tokyo and Akita in medical and educational work.

Worley, Rev. John C., D.D., Presbyterian U.S.A. Born in Odessa, Mo., April 21, 1872. Died in Pasadena, Calif., Feb. 15, 1951. In Japan: 1899-1915. Served: Matsuyama.

DIRECTORIES

Mission Boards & Societies

List of Missionaries by Missions

Missionaries Listed by Towns

Alphabetical List with Addresses

Japanese Churches & Headquarters

Headquarters of Other Religious
and Social Organizations

Korea Evacuee Missionaries in Japan

MISSION BOARDS AND SOCIETIES

1. AAMS American Advent Mission Society, W. S. Bezanson, President Executive Board 160 Warren Street, Boston 19, Massachusetts. Rev. Frank Toothe, 29-3 Chome Tatsumidori, Asahigaoka, Sakai, Osaka
2. ABCFM American Board of Commissioners for Foreign Missions, 14 Beacon Street, Boston 8, Mass, (See Interboard Committee for Christian Work in Japan)
3. ABF American Baptist Foreign Mission Society 152 Madison Avenue, New York, N. Y. Rev. B. L. Hinchman, 2-2 Chome, Shimouma, Setagaya Ku, Tokyo (Tel. 42-3911)
4. ABS American Bible Society, (Cooperating with the Japan Bible Society) 450 Park Avenue, New York 22, N. Y. Representative in Japan, Mr. James C. F. Robertson Bible House No. 2, 4 Chome, Ginza, Chuo Ku, Tokyo
5. ACF Aizu Christian Fellowship. Mrs. Frances Noble Phair, American Representative, Treasurer, 638 East Hoffer Street, Banning, Calif. Miss. K. A. M. Morris, President Ishiyama Gakuen, Aizu, Wakamatsu, Fukushima Ken
6. AFP Mission Board of the Religious Society of Friends of Philadelphia, 304 Arch Street, Philadelphia, Pa. Miss Esther Rhoads 14, 1 Chome, Mita Dai Machi, Minato Ku Tokyo (Tel. 45-0804)
7. AFSC American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pa. Representatives: Miss Esther Rhoads, Mr. Neil H. Hartman, Japan Unit, 14 1 Chome, Mita Dai Machi, Minato Ku, Tokyo (Tel. 45-0804)

8. AG General Council of the Assemblies of God, 343 W. Pacific Street, Springfield, Missouri. Mr. John J. Clement 340-1, 3 Chome, Komagome, Toshima Ku, Tokyo (Tel. 86-5115)
9. AG(Gt. B.) Assemblies of God, Great Britain & Ireland, 23 Eltham Road, London. S. E. 12, England. Mr. David E. Davies, 1/54 Watarida Shin Cho, Kawasaki Shi, Kanagawa Ken
10. ALM Augustana Lutheran Mission 2445 Park Avenue, Minneapolis 4, Minnesota. Dr. S. H. Swanson, Dr. David Vikner 139, Higashi Tamagawa Cho, Setagaya Ku, Tokyo (Tel. 02-4989)
11. ASC American Soul Clinic, Director, Mr. Fred Jordon, 2758 Belgrade Avenue, Huntington Park, Calif. P. O. Box 66. Director, Japan Soul Clinic, Mr. Tim Collins, 20 2 Chome Senkawa Machi, Toshima Ku, Tokyo (Tel. 95-4270)
12. BFBS British & Foreign Bible Society (Cooperating with the Japan Bible Society) 146 Queen Victoria Street London E. C. 4, England. Mr. James C. F. Robertson, Representative in Korea and Japan, Bible House, No. 2, 4 Chome, Ginza, Chuo Ku, Tokyo
13. BGCA Baptist General Conference of America, 5750 North Ashland Avenue, Chicago 26, Illinois. Rev. Francis B. Sorley, 11, 2 Chome, Toyotama Kita, Nerima Ku Tokyo
14. BPM Bible Protestant Mission, Gardener T. Robinson, 80 Myrtle Avenue, Stamford, Connecticut. Rev. H. D. Oxley Jr., 26 5 Chome, Toyotama Kita, Nerima Ku Tokyo
15. BPT Bethel Pentecostal Temple, 2035-2nd Ave., Seattle 1, Washington Miss Harriett Dithridge, 30, 4 Chome, Shibazaki Cho, Tachikawa, Tokyo

16. CA Christian Assemblies, Mr. J. T. Carroll, 2010 Rainier Avenue, Everett, Washington. Mr. Ernest J. Davis, Box 982 Central Post Office, Tokyo
17. CARE Mr. Adrian E. Gory (Care) 63, 4 Chome, Bentendori Naka Ku, Yokohama (Tel. 2-7424, 2-7425)
18. CBFMS Conservative Baptist Foreign Mission Society Dr. Vincent Brushwyler, 352 Wellington Avenue, Chicago 14, Illinois. Rev. Frank Holecek, Field Conference Chairman, Ono Mura, Futaba Gun, Fukushima Ken
19. CCC Christian Catholic Church, Rev. Carl A. Lee, Executive Director, 2700-2714 Enoch Avenue, Zion, Illinois. Rev. Clark B. Offner, 17-3 Chome, Denenchofu Ota Ku, Tokyo
20. CE (AUS) Church of England in Australia, Australian Board of Missions, 14 Spring Street, Sydney, Australia, Rev. Frank Coaldrake, 960 Shimouchi, Oka Ku, Ito Shi
21. CG Missionary Board of the Church of God, East Fifth Street, Anderson, Indiana. Rev. Arthur R. Eikamp No. 1, Toyama Heights, Shinjuku Ku, Tokyo
22. CJPM Central Japan Pioneer Mission, c/o Mrs. L. L. Gaylord, 4111 Berenice Ave., Los Angeles, Calif. Miss D. A. Parr, 445 Hyakken Machi, Maebashi, Gumma Ken
23. CMS Church Missionary Society, 6 Salisbury Square, London, E. C. 4, England, Miss Stella C. Doubleday, 882, 3 Chome, Senda Machi, Hiroshima
24. CN Church of the Nazarene, 2923 Troost Avenue, Kansas City 10, Missouri. Dr. W. A. Eckel 229 Tamagawa Oyama Cho, Setagaya Ku, Tokyo (Tel. 42-2920)

25. CRJM The Christian Reformed Board of Missions 543
 Eastern Ave., SE, Grand Rapids, Michigan. Dr.
 John C. DeKorne, Sec'y of the Board, Rev. Edward
 A. Van Baak, 299, 1 Chome, Egota, Nakano Ku
 Tokyo
26. EFCA Evangelical Free Church of America, 2950 Nicollet,
 Minneapolis, Minnesota, Dr. E. A. Halleen, Presi-
 dent, Japan Headquarters, 5 Tojiin, Nishimachi,
 Kamikyo Ku, Kyoto. (Tel. Nishijin 4033)
27. E&R Evangelical & Reformed Church, 1505 Race Street,
 Philadelphia, Pennsylvania (See Interboard Com-
 mittee for Christian Work in Japan)
28. ELC Evangelical Lutheran Church, Japan Mission, 21
 Maruyama Cho, Bunkyo Ku, Tokyo, Rev. Olaf
 Hansen (Tel. 86-0835)
29. EMAJ Evangelical Missions Association (Japan). Dr.
 Crawford M. Bishop, Executive Secretary, 3
 Honmura Cho, Azabu, Minato Ku Tokyo (Tel.
 45-2646)
30. EMCA Evangelical Mission Covenant of America, 5101 N.
 Francisco Avenue, Chicago 25, Illinois Rev.
 Robert E. Verme, Chairman 1068 3 Chome,
 Matsubara Machi, Setagaya Ku Tokyo (Tel. 32-1411)
31. EUB Evangelical United Brethren Church, 1409 U. B.
 Building, Dayton 2, Ohio (See Interboard Com-
 mittee for Christian Work in Japan)
32. FCM Free Christian Mission, Rev. J. W. Rudolph, Field
 Representative, Free Christian Mission, 1 Mizuho
 Cho, Narutaki, Kyoto
33. FEGC Far Eastern Gospel Crusade, 902 Hennepin Avenue,
 Minneapolis 3, Minn. Mr. Leonard E. Sweet,
 Shirahatayama, Hakuraku Machi Kanagawa Ku,
 Yokohama

34. FM Free Methodist Church of North America, Winona Lake, Indiana. Rev. Elmer E. Parsons, Superintendent, 44 1 Chome, Maruyama Dori, Abeno Ku Osaka (Tel. 66-4661)
35. GCM General Conference Mennonite Mission, Rev. Peter Voran, 12 Yamamoto Dori, 4 Chome, Ikuta Ku Kobe
36. GEAM German East Asia Mission, Wilstorferstrasse 9-11 Hamburg-Harburg, Germany. Rev. Harold Oehler 20, 2 Chome, Tomizaka, Bunkyo Ku Tokyo (Tel. 85-2921)
37. GGEA Grace Gospel Evangelistic Association International, Inc., 1532 24th Avenue, Longview, Washington. Mr. Fred Pike, 265 Go no Kami, Nishitama Mura, Nishitama Gun, Tokyo
38. GI The Gideons International, 212 East Superior Street, Chicago 11, Illinois. Mr. Richard J. Holzwarth Box 870, Central P. O. Tokyo
39. Hi-BA High School Evangelism Fellowship, Mr. A. Brandt Reed, 15 Park Row, New York 38, New York. Kenn Clark, 761 Komaba Machi, Meguro Ku, Tokyo (Tel. 46-0521)
40. IBC Interboard Committee for Christian Work in Japan, Room 501, 156 Fifth Avenue, New York 10, N. Y. Interboard Missionary Field Committee Office Interim Secretary, Rev. Howard W. Hannaford 2, 4 Chome, Ginza, Chuo Ku, Tokyo Room 801, (Tel. 56-6966)
41. IBPFM Independent Board for Presbyterian Foreign Missions, 151 Maplewood Ave., Philadelphia 44, Pa. Japan Mission Chairman, Rev. Philip R. Foxwell, 273 1 Chome, Horinouchi, Suginami Ku, Tokyo (Tel. 38-0017)

- 42. ICEF International Child Evangelism Fellowship, P. O. Box 740, Santa Monica, Calif. Mr. & Mrs. Charles E. Pierce, Superintendents, 25 Shoto Machi, Shibuya Ku, Tokyo. (Tel. 46-2342)
- 43. ICF Intersarsity Christian Fellowship, Geneva, Illinois 2-1-3 Surugadai, Kanda, Chiyoda Ku, Tokyo (Tel. 25-1512)
- 44. ICFG International Church of the Foursquare Gospel, Angelus Temple, 1200 Glendale Blvd., Los Angeles 26, California. Rev. Billie Charles, Bible Agricultural School, Wakamatsu Cho, Chiba Shi (Tel. Yotsuka-cho 3)
- 45. IND Independent of any Society or Mission Board
- 46. JAM Japan Apostolic Mission, Ikoma Bible College, Ikoma, Nara Ken, Rev. Leonard W. Coote
- 47. JEB Japan Evangelistic Band, 19 John's Street, Bedford Row, London W. C. 1, England. Rev. F. Tipton Williams, "The Mount", 11-5 Chome, Shiomidai Cho, Suma Ku, Kobe
- 48. JEM Japan Evangelical Mission, Field Director, Rev. James E. Brisbin, Toki Machi, Kashiwazaki Shi, Niigata Ken
- 49. JGF Japan Gospel Fellowship, 3121 N. 13th St., Philadelphia 3, Pa. Miss Irene S. Snelson, Secretary, Showa Cho, 1 Chome 63 Hamadera, Sakai Shi, Osaka Fu (Tel. Hamadera 19)
- 50. JIM Japan Inland Mission, Rev. Hugh Kennedy, 3 Higashi Hon Machi, Shimogamo, Sakyo Ku, Kyoto
- 51. LBA The Church of Lutheran Brethren of America, Fergus Falls, Minnesota. The Lutheran Brethren Mission of Japan, Headquarters: Moto Shin Cho, Narayama, Akita Shi, Akita (Tel. Akita 4949 or Sakata 1307)

52. LDS Church of Jesus Christ of Latter-day Saints, 47 E. South Temple Street, Salt Lake City, Utah. President, Vinal G. Mauss 14-2 Hiroo Cho, Azabu Minato Ku, Tokyo (Tel. 45-1613) Mailing Address: Central P. O. Box 412, Tokyo
53. LEAF Lutheran Evangelical Association of Finland, Malminkatu 12, Helsinki, Finland. Rev. Paavo Savolainen, 20, 2 Chome, Tomizaka, Bunkyo Ku, Tokyo (Tel. 85-2921)
54. LFC Lutheran Free Church of Norway, Japan Mission, Mr. Carl Mortensen, Executive Secretary, Moller-gaten 12, Oslo, Norway, Rev. Sigurd Aske, Superintendent, 1865-6 Kamokogahara, Sumiyoshi Cho Higashinada Ku Kobe (Tel. Mikage 5918)
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59. MCC Mennonite Central Committee, Rev. H. G. Thielman 7 Kasugade Cho, Naka 6 Chome, Konohana Ku Osaka (Tel. 46-0234)

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61. MJBM Mid-Japan Baptist Mission, 1120 Chester Avenue, Cleveland, Ohio. Headquarters of Mid-Japan Baptist Mission, Chairman, Chaplain Carl Blackler 9, 2 Chome, Kamiuma Cho, Setagaya Ku, Tokyo (Tel. 42-3684)
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64. MSL Lutheran Church-Missouri Synod, 3558 South Jefferson Street, St. Louis 18, Mo. Rev. William J. Danker, Representative. Office: Tokyo Lutheran Center, 16 1 Chome, Fujimi Cho, Chiyoda Ku, Tokyo (Tel. 33-8624)
65. NABA North American Baptist Association, Mr. Z. T. Rankin, 500, 4-Chome Mabashi, Suginami Ku, Tokyo
66. NABGMS North American Baptist General Missionary Society, 7308 Madison Street, Forest Park, Illinois. P.O. Box 6. Rev. Jay Hirth, 24, 4 Chome Kitatoyotama Cho, Nerima Ku, Tokyo.
67. NAV The Navigators, P.O. Box 70, Los Angeles 53, California. Japan Headquarters, 9, 2 Chome, Kanda, Hitotsubashi, Chiyoda Ku, Tokyo (Tel. 33-8887) Mailing Address, C.P.O. Box 1067, Tokyo

68. NLM Norwegian Lutheran Mission, Grensen 19, Oslo, Norway. Rev. Anders Hoaas, Field Superintendent, 3, Nakajimadori, 2 Chome, Fukiai Ku, Kobe.
69. NMA Norwegian Mission Alliance, Oslo, Norway. Mr. Abraham Vereide, 220, Yamashita Cho, Naka Ku, Yokohama (Tel. 2-9653)
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71. NTM New Tribes Mission, Chico, California. Rev. Clifford V. Fanger, 31, No. 2, Tachi Machi, Mizusawa Machi, Iwate Ken
72. OB. The Omi Brotherhood, Omi Hachiman, Shiga Ken. Dr. Merrill (Vories) Hitotsuyanagi (Tel. Omi-Hachiman 456 and 526)
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74. OMS Oriental Missionary Society, 900 North Hobart Blvd., Los Angeles 27, Calif. Rev. E. L. Kilbourne, Tokyo Bible Institute, 391, 3 Chome, Kashiwagi, Shinjuku Ku, Tokyo (Tel. 37-3664)
75. OMSS Orebro Missionary Society of Sweden, Box 76, Orebro, Sweden. Mr. Helge Jansson, 565, Ueno-shiba Cho, Sakai Shi, Osaka.
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84. PTL Pocket Testament League, Inc. 156 Fifth Ave., New York 10, N. Y. Alfred A. Kunz, Executive Director. Glen W. Wagner, 298, 3 Chome, Koenji, Suginami Ku, Tokyo (Tel. 38-0417)

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88. SA Salvation Army, International Headquarters, London, England. Territorial Headquarters, 17, 2 Chome, Kanda Jimbocho, Chiyoda Ku, Tokyo. Lt. Col. Davidson, Executive Secretary (Tel. 33-7311)
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92. SDA General Conference of Seventh Day Adventists, Takoma Park, Washington D. C. Mr. F. R. Millard, President, Japan Union Mission, 171, Amanuma 1 Chome, Suginami Ku, Tokyo (Tel. 39-2869)

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95. SFM Swedish Free Mission, Box 6082, Stockholm 6, Sweden. John H. Johnson, 2686, Shinohara Machi, Kohoku Ku, Yokohama
96. SHM Swedish Holiness Mission, Gotabro Sweden. 17, Hikage, Shirakawa, Fukushima Ken. Rev. Carl G. O. Silfwerbrand, Superintendent
97. SMC Swedish Mission in China, 55 Drottninggatan, Sweden. Mr. M. Linden, Chairman in Japan. Mr. Johannes A. Aspberg 568, Minami Hongo Cho, Numazu, Shizuoka Ken
98. SPG Society for the Propagation of the Gospel in Foreign Parts, 15 Tufton St., Westminster. London, S. W. 1, England, Koran Jogakko, 1046, 7 Chome, Hiratsuka, Shinagawa Ku, Tokyo (Tel. 08-4736)
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103. UCMS United Christian Missionary Society (Disciples) Missions Building, Downey Avenue, Indianapolis, Indiana. (See Interboard Committee for Christian Work in Japan)
104. ULCA United Lutheran Church in America, 18 East Mt. Vernon Place, Baltimore, Maryland. Rev. Harold G. Deal, 22, 3 Chome, Tokugawa Cho, Higashi Ku, Nagoya (Tel. 4-3223)
105. UPC United Pentecostal Church, International Headquarters, 3449, S. Grand Blvd. St. Louis, Mo., U. S. A. Missionary Representative in Japan, Mr. William J. Nukida, 326, Fushimi Cho, Sapporo.
106. WEC Worldwide Evangelistic Crusade, Mr. Lon Fulton, Director, Gokasho P.O. Kanzaki Gun, Shiga Ken
107. WM Wesleyan Methodist Missionary Society, 330 East Onondaga Street, Syracuse 2, New York. Dr. F. R. Birch, Executive Secretary. Rev. A. Gordon Wolfe, 261, 3 Chome, Itabashi Machi, Itabashi Ku, Tokyo (Tel. 96-1233)
108. WPC Washburn Pentecostal Church, Washburn, Maine. Rev. Renhard Sand, Box 551, Rev. Shirlye Bailey, 138, 4 Chome, Shibazaki Cho, Tachikawa, Tokyo
109. WT Watch Tower Bible & Tract Society. 124 Columbia Heights, Brooklyn 2, New York. Mr. Donald Haslett, 1, Toyooka Cho, Shiba Mita, Minato Ku, Tokyo

110. WUMS Woman's Union Missionary Society of America, 45 Astor Place, New York 3, N. Y. Miss Mary Ballantyne, 221, Yamate Cho, Naka Ku, Yokohama (Tel. 2-9049)
111. YFC Japan Youth for Christ, Affiliated with Youth for Christ, International, Inc. 220 W. Monroe Street, Chicago, Illinois. Rev. David E. Morken, Director for the Far East, 9, 2 Chome, Kanda Hitotsu-bashi, Chiyoda Ku, Tokyo. Mailing address: Tokyo C. P. O. Box 1014 (Tel. 33-8887, 86-5118, 49-6437)
112. YJ Yotsuya Mission, Mrs. W. D. Cunningham, 16, Wakaba Cho, 2 Chome, Shinjuku Ku, Tokyo (Tel. 35- 2422)
113. YMCA Young Men's Christian Association, (International Committee of Young Men's Christian Associations, 291 Broadway, New York 7, N.Y.). Mr. Howard Haag, National Committee YMCA of Japan, 2, 1 Chome, Nishi Kanda, Chiyoda Ku, Tokyo (Tel. 25-5200)
114. YWCA National Board of the Young Women's Christian Associations YWCA, 600 Lexington Avenue, New York 22, N. Y. Miss Doris Boss, 1515 of 4 Chome, Kudan, Chiyoda Ku, Tokyo (Tel. 33-7167)
115. OMF Overseas Missionary Fellowship, Japan Field, Mr. Leonard Street, 2531, Karuizawa, Nagano Ken.
116. NEOM Norwegian Evangelical Orient Mission, Rev. Hoahon Ingwards, Nakamura Machi, Soma Gun, Fukushima Ken.

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 ma
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Bates, Miss Eugenie L.—UCC

(IBC)

Carey, Mr. & Mrs. E. F.—UCC
(IBC)

Foerstel, Miss Marie.—MSCC

Good, Dr. & Mrs. Harold.—

TEAM

Hawkins, Miss Frances B.
—MSCC

Pinckney, Miss Ruth.—TEAM

**NAGAOKA SHI NIIGATA
KEN**

Jacobsen, Rev. Morris.—JEM

NAGASAKIBest, Mr. & Mrs. E. E.—MC
(IBC)

Bost, Miss Ethel W.—MC(IBC)

Curry, Miss Olive.—MC(IBC)

Elston, Miss Gretchen.—MC
(IBC)Hendrixson, Miss Gay Anne.—
MC (IBC)Jefferson, Miss Alice C.—MC
(IBC)

Moore, Miss Helen G.—MC(IBC)

Peckham, Miss Caroline.—MC
(IBC)

Spence, Rev. & Mrs. R.M.—SBC

NAGOYABaldwin, Rev. & Mrs. Walter
P. Jr.—PSBeckon, Mr. & Mrs. Burdette.—
TEAM

Counts, Mr. & Mrs. W. A.—WT

Deal, Rev. & Mrs. Harold G.—
ULCA

Dornon, Mr. Ivan.—MC(IBC)

Fultz, Miss Catherine.—PS

Gregory, Miss Gladys.—WT

Gregory, Miss Mary L.—WT

Hawkins, Miss Frances B.—
MSCCHolloway, Rev. & Mrs. E. L. Jr.
SBC

Humpheries, Elder Len C.—LDS

Johnson, Miss Edith.—TEAM

Juergensen, Mrs. Nettie.—AG

Kanetsuna, Elder Hideo.—LDS

Lower, Mr. & Mrs. R. W.—IND

Manso, Miss Florence.—WT

Mauss, Sister Peggy.—LDS

McNeill, Miss Elizabeth.—PS

Miller, Miss Norrine.—WT

Mjos, Miss Martha Elizabeth.

—FCM

Montgomery, Miss Virginia.—
PS

Olsen, Elder Richard R.—LDS

Pedersen, Miss Lois V.—ELC

Peterson, Mr. & Mrs. Elmer.—
TEAM

Puha, Sister Elizabeth.—LDS

Robinson, Miss Hilda.—MSCC

Sawada, Mr. Ben.—MC (IBC)

Smythe, Mrs. L. C. M.—PS

Steele, Mrs. Donald L.—WT

Swenson, Elder Robert.—LDS

Tang, Pastor & Mrs. O.Gordon.

—ELC

Warner, Rev. Paul F.—MC(IBC)

NAKAMURA MACHI, SO- MA GUN, FUKUSHIMA KEN

Ingwards, Rev. Hoahon.—NEOM

NAKAYAMA, MITSUHASHI MURA, YAMATO GUN

FUKUOKA KEN

Larson, Mr. & Mrs. Howard.—
ASC

NARUMI MACHI, AICHI GUN, AICHI KEN

Jensen, Elder Wendell W.—LDS

Peterson, Elder Dallas.—LDS

NIIGATA SHI, NIIGATA KEN

Boyack, Elder Robert N.—LDS

Brege, Mr. Clifford.—MSL

Bringewatt, Rev. & Mrs. Ralph.
—MSL

Ching, Elder Lester.—LDS

Magnuson, Mr. Hans.—TEAM

McAllister, Mr. James.—IND

Patschke, Mr. Arbie Victor.—
MSL

Poetter, Mr. Richard.—MSL

Powell, Mr. & Mrs. William.—
TEAM

Powles, Rev. & Mrs. C. H.—
MSCC

Zwintscher, Rev. & Mrs. Victor.
MSL

NIRASAKI MACHI, YAMA- NASHI

Blevins, Mr. & Mrs. Clifton.—
FEGC

NISHINOMIYA

Anspach, Rev. & Mrs. Parker.
P.—ULCA

Barnes, Miss Marjorie.—MC
(IBC)

Buell Miss Constance—ABCFM
(IBC)

Burr, Miss Leona.—ABCFM
(IBC)

Crew, Miss Angie—ABCFM(IBC)

Dow, Miss Margaret.—ABCFM
(IBC)

Ellis, Rev. Andrew B.—ULCA

Freiheit, Miss Florence E.—
ABCFM (IBC)

Harbin, Rev. & Mrs. A. Van.—
MC (IBC)

Houston, Miss Lyda S.—ABCFM
(IBC)

Johnson, Mr. & Mrs. Keith.—
MC (IBC)

Littlejohn, Miss Jean.—ABCFM
(IBC)

McCain, Miss Pearle.—MC(IBC)

Mitchell, Mr. & Mrs. Thomas.
—TEAM

Moody, Miss Erva.—ULCA

Morrill, Mr. & Mrs. Douglas W.
—ABCFM (IBC)

Nielsen, Mrs. & Mrs. Paul.—
IND

Norman, Rev. & Mrs. Howard.
—UCC (IBC)

Peavy, Miss Anne.—MC(IBC)
Stubbs, Dr. & Mrs. David Car-
son.—MC (IBC)

Teele, Mr. & Mrs. Roy E.—MC
(IBC)

NOBEOKA SHI, MIYAZAKI KEN

Gronlund, Miss Mildred.—ASC
Unruh, Rev. & Mrs. Simon.—
ASC

NOSHIRO, SHI AKITA KEN

Rood, Miss Frances.—LBA

NUMAZU, SHIZUOKA KEN

Aspberg, Rev. & Mrs. J.A.—SMC
Cederholm, Miss M. E.—SMC
Engver, Miss M. K.—SMC
Ershammar, Rev. & Mrs. J. S.
—SMC

Haglund, Rev. & Mrs. R. A. H.
—SMC

von Malmborg, Miss Florence.—
SMC

OBIHIRO, HOKKAIDO

Beck, Rev. & Mrs.—Carl C.—M

OBUSE MURA, NAGANO KEN

Benns, Miss Cella. MSCC

Powell, Miss Liliias—MSCC

Rt. Rev. & Mrs. P. S. C. Pow-

les—MSCC

Start, Dr. R. K. & Mrs.—
MSCC

ODA MACHI, SHIMANE KEN

Drivstuen, Miss Dagny.—NLM
Jaabaek, Miss Petra.—NLM

ODAMURA, TSUKUBA GUN, IBARAKI KEN

Becker, Mr. & Mrs. Delmar.—
TEAM

OGAKI, GIFU KEN

Miller, Miss Erma L.—MM

OHARA, CHIBA KEN

Melaaen, Mr. Erling & Mrs.
Synnove.—NMA

Odden, Miss Guri—NMA

OITA

Shaver, Rev. & Mrs. I. L.—MC
(IBC)

Walker, Rev. & Mrs. W. L.—
SBC

OKAYA SHI, NAGANO KEN

Bears, Miss Kathleen.—TEAM

DeLong, Miss Lelah—TEAM

Polso, Miss Salme L.—LEAF

OKAYAMA SHI

Bringerud, Rev. Gote.—MCCS

Dawson, Rev. Douglas.—SCBM

Skold, Rev. & Mrs. Sam.—
MCCS

Tubbin, Rev. & M^{rs}. Rune.—
MCCS

OKAZAKI, AICHI KEN

Frاندell, Mr. & Mrs. K.—SAM
Lonander Mr. A.—SAM

OKOCHI MURA, YAMANA-SHI KEN

Miller, Mr. Conrad.—FEGC

OMI HACHIMAN, SHIGA KEN

Hitotsuyanagi, Dr. & M^{rs}. Merrell Vories.—(OB)

Nicholson, Mr. Samuel O.—OB

OMIYA SHI, SAITAMA KEN

Kreyling, Rev. & Mrs. Paul C.—MSL

OMUTA SHI, FUKUOKA KEN

Brooks, M^{rs}. Berl.—ASC

ONO MURA, FUKUSHIMA KEN

Beabout, Miss Florence.—CBFM

Holecek, Rev. Frank & M^{rs}. Ruth.—CBFMS

Jones, Miss Gladys.—CBFMS

OSAKA SHI & OSAKA FU

Anderson, Miss Myrtle.—FM
Bee, Mr. & Mrs. William.—JEB

Bills, Mr. & M^{rs}. V. Alex.—IND
Bollinger, Rev. & Mrs. Edward.—ABF

Bower, Miss Esther.—JGF

Bower, Miss Marian B.—JGF

Brunner, Miss Kunigunde, (Associate Missionary)—JGF

Budd, Mr. & M^{rs}. Howard.—IND

Bundy, M^{rs}. Christie Ann.—OYM

Canfield, Elder Paul C.—LDS

Clark, Mr. & M^{rs}. Martin B.—IND

Cole, Mr. & M^{rs}. Harold W.—IND

Crane, Elder Boyd L.—LDS

Cuddeback, Miss Margaret.—ABF

DeShazer, Rev. & M^{rs}. Jacob.—FM

Driskill, Mr. & M^{rs}. James L.—PN (IBC)

Eddy, Mr. & M^{rs}. W. David.—PE

Ellis, Miss Musa.—AAMS

Eriksson, Miss Linnea.—OMSS

Fast, Miss Alice.—MCC

Fleischmann, Miss Babette (Associate Missionary)—JGF

Foss, Miss E. M.—CMS

Friesen, Rev. & M^{rs}. Harry.—MBC

Gaede, Rev. & M^{rs}. Harold.—MBC

Gillespie, Rev. & M^{rs}. A. L.—SBC

Gunther, Miss Ruth.—MBC
 Hertzler, Miss Verna S.—EUB
 (IBC)
 Hollingworth, Miss Ila.—WT
 Housman, Mr. Burton.—MC
 (IBC)
 Huntley, Miss Janet. ABCFM
 (IBC)
 Iwasa, Miss Katherine O., (As-
 sociate Missionary)—JGF
 Jansson, Mr. & Mrs. Helge.—
 OMSS
 Kaanaana, Sister Kahanemau.—
 LDS
 Kau, Sister Lorraine.—LDS
 Kawashima, Miss Tamie.—JGF
 Keltie, Mrs. Thelma.—WT
 Kinnett, Miss Jane.—IND
 Kjollesdal, Rev. & Mrs. Steinar.
 —NMS
 Linde, Mr. Richard.—MC (IBC)
 McEvoy, Miss Cynthia.—ABCFM
 (IBC)
 Metzler, Miss Margaret.—AAMS
 Mings, Mr. & Mrs. Ray.—IND
 Motoyama, Miss Julia H.—JGF
 Oestreich, Mr. George W. &
 Mrs. Frances M.—JGF
 Painton, Miss Margaret.—WT
 Parsons, Rev. & Mrs. Elmer E.
 —FM
 Pfaff, Miss Anne M.—JGF
 Powers, Rev. Floyd.—AAMS
 Purser, Miss Constance.—MSCC
 Pursey, Elder Eugene H.—LDS
 Reese, Rev. Edward.—YFC

Reid, Miss Pearl M.—FM
 Ressler, Miss Rhoda.—MCC
 Ressler, Miss Ruth.—MCC
 Sakura, Miss Grayce T.—JGF
 Sandberg, Mr. & Mrs. Erik.—
 OMSS
 Sherman, Miss Lucille.—IND
 Snelson, Miss Irene S.—JGF
 Sperry, Elder Ralph B.—LDS
 Swanson, Rev. & Mrs. Ken.—
 YFC
 Thielman, Rev. & Mrs. H. G.—
 MCC
 Thorn, Miss Inez.—OMSS
 Tohara, Mr. & Mrs. Shinichi.—
 WT
 Toothe, Rev. & Mrs. Frank.—
 AAMS
 Wiens, Mr. & Mrs. Roland.—
 MBC
 Wiens, Miss (Rev.) Ruth.—MBC
 Wilde, Miss Denise.—WT
 Winteler, Miss Lena.—WT
 Zimmerman, Mr. Charles F. &
 Mrs. Eulalie L.—JGF

OTA MACHI, KUJI GUN, IBARAKI KEN

Baggett, Richard Frederick &
 Mary Venita Dorsey—(IND)

OTARU, HOKKAIDO

MacLeod, Rev. & Mrs. Ian.—
 UCC(IBC)
 Oakey, Elder Russell W.—LDS
 Staveley, Miss J. A.—CMS
 Todd, Elder Ira.—LDS

OTSU SHI, SHIGA KEN

Garrison, Rev. & Mrs. Elton P.
EUB (IBC)

OTSUKI, YAMANASHI KEN

Brown, Edward & Edna.—IND

SAEKI SHI, OITA KEN

Borrer, Miss Doris.—ASC
Pierson, Miss Mildred.—ASC

SAGA

Winther, Miss Maya.—ULCA

SAKATA SHI, YAMAGATA KEN

Sunwall, Miss Ruth.—LBA
Werdal, Rev. & Mrs. Morris.—
LBA

SANJO SHI, NIIGATA KEN

Clifford, Elder Alfred Floyd.—
LDS
Smith, Elder Richard N.—LDS

SAPPORO

Adams, Mr. & Mrs. Evyn M.—
MC (IBC)
Auw, Rev. & Mrs. Conrad.—
MSL
Broman, Mr. David.—NTM
Broman, Mr. Paul.—NTM
Chapman, Rev. & Mrs. Gordon
K.—PN (IBC)
Fromm, Mr. Elwood.—MSL
Hass, Rev. & Mrs. Leroy.—MSL
Hatch, Elder Sheridan G.—LDS
Hilliard, Rev. & Mrs. Warren I.
—SDA
Hintz, Rev. & Mrs. Richard C.
—MSL

Kamitsuka, Rev. & Mrs. Arthur
—PN (IBC)

Lipponen, Miss Sanna.—LEAF
Nukida, Rev. & Mrs. William J.
—UPC

Phillips, Elder Douglas R.—LDS
Schmidt, Miss Dorothy.—PN
(IBC)

Schroeder, Mr. Roy.—MSL
Shepherd, Rev. & Mrs. Doyle M.
CN

Smith, Rev. Norman.—MSCC
Taylor, Miss Dorothy, PN (IBC)
Taylor, Miss Mary.—PN (IBC)
Tomono, Mr. Teruo.—NTM

SASEBO, KYUSHU

Ferguson, Miss Ruth.—ASC
Ralph, Mr. & Mrs. George.—
ASC

SENDAI SHI

Aipoalani, Elder Earl.—LDS
Ankeney, Mrs. Alfred.—E & R
(IBC)
Carlow, Miss Margaret E.—AG
Ferguson, Elder Hal.—LDS
Garner, Miss Margaret A.—E &
R (IBC)
Hoy, Miss Gertrude B.—E & R
(IBC)
Jesse, Miss Mary D.—ABF
McDaniel, Rev. John & Mrs.
Adelaide.—CBFMS
Nicodemus, Mrs. F. B.—E & R
(IBC)

Post, Miss Vida.—ABF
 Rayne, Miss Martha M.—E & R
 (IBC)
 Sabina, Rev. Moses & Mrs.
 Irene.—CBFMS
 Sager, Mr. & Mrs. Jack.—SDA
 Shiota, Sister Sumiko.—LDS
 Souza, Sister Gertrude.—LDS

SETO SHI, AICHI KEN

Hagen, Miss Kirsten.—FCM

SHIBATA SHI, NIIGATA KEN

Jarvis, Elder Gideon S.—LDS
 Tueller, Elder F. Eugene.—LDS

SHIBUKAWA, GUMMA KEN

Mullen, Mr. & Mrs. Leonard B.
 —IND

SHIMADA SHI, SHIZUOKA KEN

Mitchell, Miss Anna Marie.—
 ELC
 Stenberg, Rev. O. Kenneth.—
 ELC

SHIMAGAWARA, KITAMI- MAKI MURA, KITASAKU GUN, NAGANO KEN

Carrico, Mr. & Mrs. Willis.—
 TEAM

SHIMMINATO SHI, TOYA- MA KEN

Spoor, Mr. & Mrs. J. LeRoy.—
 NTM

SHIMIZU SHI, SHIZUOKA KEN

Miller, Miss Margaret.—MC
 (IBC)

SHIMODATE, IBARAKI KEN

McKim, Miss Nellie.—PE

SHIMONOSEKI

Hazegawa, Mr. & Mrs. Taro.—
 ASC

Howard, Rev. & Mrs. S. P.—
 SBC

Mackenzie, Miss Virginia.—PN
 (IBC)

Poppen, Miss Marcella.—RCA
 (IBC)

Rider, Miss Shirley M.—PN(IBC)

SHINMACHI, NAGANO KEN

Tammio. Rev. Kristian T.—
 LEAF

SHIRAKAWA, FUKUSHI- MA KEN

Silfwerbrand, Rev. & Mrs. Carl
 G. O.—SHM

SHIZUOKA

Andrews, Sarah.—IND

Bryant, Joseph Hill & Burnie
 Elizabeth—IND

Cairns, Miss Bessie.—UCC(IBC)

Frens, Mr. & Mrs. James.—
 TEAM

Hanson. Miss Lydia E.—ELC

Hoshizaki, Rev. & Mrs. Reiji.—
 SBC

Hyland, Pastor & Mrs. Phillip.
—ELC

Johnson, Mr. & Mrs. Gerald.—
TEAM

Mackay, Miss Vodia.—UCC(IBC)
McLachlan, Miss May.—UCC
(IBC)

Palfrey, Miss Rhoda K.—UCC
(IBC)

Rodgers, Rev. & Mrs. Laverne
F.—IND

SHOWA MACHI, CHIBA KEN

Clark, Rev. & Mrs. Weston T.
—SDA

Ludden, Mr. & Mrs. Hartley B.
—SDA

Moore, Dr. & Mrs. Raymond S.
—SDA

TAGA MACHI, IBARAKI KEN

Cannon, Joseph L. & Rosie Belle.
—IND

Doyle, Charles W. & Norma
Stephens.—IND

TAIRA SHI, FUKUSHIMA KEN

Fensome, Miss Alice E.—FM

TAKADA SHI, NIIGATA KEN

Christmas, Mrs. Doris.—TEAM
Ortman, Miss Dorothy.—TEAM

TAKAMATSU

Aive, Rev. & Mrs. Bjorn.—NMS

Christopher, Rev. & Mrs. R. C.
—SPG

Gardner, Miss Emma Eve.—PS

TAKAOKA SHI, TOYAMA KEN

Todd, Mr. & Lawrence.—NTM

TAKASAKI SHI, GUMMA KEN

Beckon, Mr. Gifford J.—IND

Browne, Mr. & Mrs. M.—IND

Koolau, Sister Dorothy.—LDS

Robbins, Elder Burtis F.—LDS

Shaum, Elder Milton K.—LDS

TAKASHIMA GUN, SHIGA KEN

Smith, Miss Alice Elsa.—JEB

TAKAYAMA SHI, GIFU KEN

DeCamp, Miss Grace.—TEAM

Forsberg, Miss Ruth.—TEAM

TATEOKA MACHI, YAMA- GATA KEN

Tetro, Rev. Frank & Mrs.
Margaret.—CBFMS

TATEYAMA SHI, CHIBA KEN

Shattuck, Miss Betty.—TEAM

Utterback, Miss Elsiegene.—
TEAM

TOBATA, FUKUOKA KEN

Watkins, Miss Elizabeth.—SBC

TOCHIGI SHI, TOCHIGI KEN

Martin, Mr. & Mrs. Edward H.
—NTM

TOKUYAMA SHI, YAMAGUCHI KEN

Coleman, Rev. Robert H.—PE

TOMAKOMAI, HOKKAIDO

Almeida, Mr. Eric W.—SEJM

TOKYO

Aamodt, Pastor & Conrad M.—
ELC

Aamodt, Elder Wayne G.—LDS

Adams, Elder Lloyd K.—LDS

Adams, Miss Marie.—MC(IBC)

Adams, Mr. & Mrs. Willis—
TEAM

Akichika, Rev. & Mrs. Yutaka.—
IND

Alexander, Miss Mary V.—PN
(IBC)

Allum, Miss Iris.—MC(IBC)

Anderson, Elder Dwayne N.—
LDS

Anderson, Miss Myrtle—FM

Archer, Miss Marlene.—MC(IBC)

Asbury, Mr. William.—MC(IBC)

Askew, Mr. & Mrs. M. E.—IND

Auxt, Miss Dorothy.—ULCA

Axling, Dr. & Mrs. William.—
ABF

Baehr, Mr. & Mrs. Conrad R.—
PTL

Bailey, Mr. & Mrs. Jackson H.—
AFSC

Bailey, Rev. & Mrs. Shirlee.—
WPC

Barlow, Miss Hannah—SBC

Barnhart, Miss Esther.—ULCA

Barrett, Mr. Cecil.—CA

Barrett, Mr. & Mrs. W. R.—
EUB(IBC)

Basalyga, Archbishop Benjamin.
—ROC

Bascom, Mr. & Mrs. Gilbert E.
—MC(IBC)

Beavor, Mr. Douglas.—WT

Benedict, Mr. & Mrs. Paul W.
—ICEF

Bengtsson, Miss Elsie K.—SEJM

Berg, Miss Ethel.—TEAM

Bergh, Rev. & Mrs. Oliver.—
ELC

Bergstrom, Mr. & Mrs. Julius.—
TEAM

Bergt, Rev. & Mrs. Elmer J.—
MSL

Best, Mr. & Mrs. Sydney.—
FEGC

Bishop, Dr. & Mrs. Crawford
M.—EMAJ

Bixler, O. D. & D'Lilah—IND

Blackler, Rev. & Mrs. Carl.—
MJBK

Blikstad, Rev. & Mrs. Paul.—
LBA

Boardman, Mr. Bob—NAV

Boehlke, Miss Irene Rose.—EUB
(IBC)

Bogard, Miss Belle F.—RCA
(IBC)

Bollman, Mr. & Mrs. Ted.—
FEGC

Booth, Miss Ellen.—PE
 Boss, Miss Doris.—YWCA
 Bostrom, Mr. George.—NAV,
 YFC
 Bott, Mrs. G. Ernest.—UCC(IBC)
 Bower, Miss Adele.—UCMS(IBC)
 Boynton, Mr. & Mrs. Allen R.—
 SDA
 Boyum, Miss Bernice C.—ELC
 Bradshaw, Rev. & Mrs. M. J.—
 SBC
 Branstad, Mr. Karl.—PE
 Brixton, Miss Caroline.—IND
 Browning, Mr. & Mrs. Willis
 Paul.—MC(IBC)
 Brownlee, Mr. & Mrs. R. Wal-
 lace.—EUB (IBC)
 Bruinooge, Rev. & Mrs. Henry.
 —CRJM
 Buckley, Mr. & Mrs. Earle M.—
 YMCA
 Bushe, Miss S. L. K.—CMS
 Buttray, Mr. & Mrs. Stanley.—
 YJ
 Calcote, Rev. & Mrs. Ralph V.
 —SBC
 Caldwell, Mr. S. L.—IND
 Campbell, Miss Vera.—SBC
 Carlson, Mr. & Mrs. C. E.—
 TEAM
 Cauthen, Dr. & Mrs. Baker J.—
 SBC
 Chappell, Miss Constance.—
 UCC(IBC)
 Chappell, Miss Mary.—UCC(IBC)

Cheney, Miss Alice.—MC(IBC)
 Chesnut, Mr. Arthur B.—AG
 Christian, Miss Gwen.—CA
 Chrysler, Mr. & Mrs. Arthur—
 FEGC
 Clark, Mr. & Mrs. Kenn.—Hi-
 BA
 Clement, Mr. & Mrs. John J.—
 AG
 Collins, Rev. & Mrs. Jacob F.—
 OBSC
 Collins, Mr. Tim.—ASC
 Craig, Mr. & Mrs. Paul E.—
 IND
 Croskrey, Miss Dorothy E.—MC
 (IBC)
 Culpepper, Dr. & Mrs. Robert
 H.—SBC
 Cunningham, Mrs. W. D.—YJ
 Currie, Mr. & Mrs. James B.—
 IND
 Curtin, Miss Esther.—IND
 Dalbeck, Rev. & Mrs. Gordon.
 —ABCFM(IBC)
 Dale, Rev. & Mrs. Kenneth J.—
 ALC
 Dales, Miss Laura.—TEAM
 Daniels, Miss Mabel E.—IND
 Daniels, Miss Ruth R.—IND
 Daub, Mr. & Mrs. Edward.—
 PN (IBC)
 Daugherty, Miss Lena G.—PN
 (IBC)
 Davidson, Lt. Colonel Charles
 F.—SA

Danker, Rev. & Mrs. W. J.—
MSL

Davidson, Pastor & Mrs. Lewis.
—ELC

Davis, Mr. Ernest J.—CA

Davis, Rev. Francis A.—OMS

Davis, Rev. & Mrs. Harrison R.
S. Jr.—CN

Denio, Mr. Sproulie H.—CA

DesAutels, Mr. William.—MC
(IBC)

Dexter, Mr. & Mrs. A.—IND

Dithridge, Miss Harriett.—BPT

Dowie, Mr. & Mrs. Kenneth W.
—ABCFM(IBC)

Dozier, Rev. & Mrs. E. B.—SBC

Dunton, Mr. & Mrs. Rupert.—
MC(IBC)

Downs, Dr. & Mrs. Darley—
ABCFM(IBC)

Eagle, Mr. & Mrs. Charles.—
TEAM

Eckel, Dr. W. A.—CN

Edgerton, Miss Daisy.—UCMS
(IBC)

Eikamp, Mr. & Mrs. Arthur R.
—CG

Eldridge, Rev. & Mrs. Paul H.
—SDA

Ellis, Miss Betty Marie.—UCMS
(IBC)

Elson, Rev. & Mrs. Wilho.—SS

Emanuel, Rev. & Mrs. B. P.—
SBC

Englund, Mr. & Mrs. William.
—TEAM

Epp, Mr. & Mrs. Robert C.—
MSL

Erickson, Miss Ruth.—LBA

Erling, Miss Astrid.—ALC

Fairfield, Mr. & Mrs. John F.—
ABCFM(IBC)

Falck, Miss Elizabeth H.—PE

Farnham, Miss Grace.—IND

Firebaugh, Miss Martha.—PN
(IBC)

Fisch, Mr. & Mrs. Edwin.—
TEAM

Fitch, Rev. Lloyd L.—OMS

Fleenor, Mr. & Mrs. Julius—
IND

Follett, Elder Marvin D.—LDS

Foreman, Mr. Burton Van H.—
PN(IBC)

Foster, Mr. & Mrs. Robert A.
—FEGC

Fox, Mr. & Mrs. Roger.—FEGC

Franklin, Rev. & Mrs. Samuel
H.—PN(IBC)

Fridell, Rev. & Mrs. Wilbur.—
ABF

Fromble, Miss Bertha C.—ULCA

Funk, Miss Elsie R.—BGCA

Galaska, Rev. & Mrs.—Chester.
—ABF

Galle, Miss Rosalie.—TEAM

Gerhard, Mr. & Mrs. Robert H.
—E&R(IBC)

Gardiner, Miss Ernestine.—PE

Garland, Mr. Don.—CA

Gerry, Rev. Robert.—WEC

Gill, Miss Ernestine.—SDA

Gimby, Miss Frances L.—FEGC

Glock, Rev. & Mrs. Delmar J.—
MSL

Goercke, Mr. Paul.—FEGC, YFC

Gooden, Rev. & Mrs. Joe R.—
MJBm

Goodman, Miss Dorothy.—CA

Goodman, Mr. Herbert.—WT

Grant, Rev. & Mrs. W. C.—SBC

Gubbins, Miss G. M.—CMS

Gulick, Miss Anna D.—ELC

Gullatt, Rev. & Mrs. Tom.—SBC

Gurganus, George P. & Irene L.
—IND

Haag, Mr. & Mrs. Howard L.—
YMCA

Hackett, Mr. & Mrs. H. W.—
ABCFM(IBC)

Haines, Rev. Meredith C.—OMS

Haines, Rev. & Mrs. Paul W.—
OMS

Hall, Mr. Lester.—MSL

Hamilton, Miss Gertrude.—UCC
(IBC)

Hammer, Rev. Raymond J.—
CMS

Hannaford, Rev. & Mrs. H. D.
—PN(IBC)

Hanaoka, Mr. Kameichi.—WT

Hansen, Rev. & Mrs. Olaf.—
ELC

Hanson, Miss Marian A.—ELCS

Harker, Rev. Rowland.—IND

Hartman, Mr. & Mrs. Neil H.
—AFSC

Hasegawa, Rev. & Mrs. Roy
Shintaro.—IND

Haslett, Mr. & Mrs. Donald,—
WT

Hayes, Mr. & Mrs. Hardy V. Jr.
—FEGC & POBC

Heerboth, Rev. & Mrs. Paul M.
—MSL

Hendricks, Rev. & Mrs. K. C.
UCMS(IBC)

Henty, Miss A.M.—CMS

Herlin, Elder Wayne R.—LDS

Highfill, Miss Virginia.—SBC

Hilliard, Mr. & Mrs. William I
—SDA

Hinchman, Rev. & Mrs. W. L.
—ABF

Hintz, Rev. & Mrs. Richard C.
—MSL

Hirth, Rev. & Mrs. Jay.—
NABGMS

Holritz, Mr. & Mrs. Bernard.—
TEAM & POBC

Holzwarth, Mr. & Mrs. Richard
J.—GI

Homerstad, Rev. & Mrs. John
M.—ELC

Hoover, Miss Annie.—SBC

Horton, Rev. & Mrs. F. M.—
SBC

Howlett, Mr. & Mrs. Floyd G.—
UCC(IBC)

Huddle, Miss Elizabeth.—ULCA

Huff, Rev. & Mrs. Howard.—
UCMS(IBC)

Hughes, Mr. Lee B.—MC(IBC)

Hulet, Elder Oscar K.—LDS

Hunter, Mr. & Mrs. Donald M.—
IND

Huttenlock, Rev. George & Mrs.
Susan.—CBFMS

Igarashi, Sister Amy.—LDS

Iglehart, Rev. & Mrs. C. W.—
MC(IBC)

Ineson, Rev. & Mrs. Frank A.—
YFC

Inniger, Miss Kathleen.—FEGC

Jackson, Rev. & Mrs. W. H.—
SBC

Jaeckel, Rev. & Mrs. Theodor.—
MC(IBC)

James, Mr. William.—TEAM

Jarvis, Mr. & Mrs. Fred D.—
TEAM

Jefferies, Mr. Edger.—CA

Johnson, Miss Johnni.—SBC

Johnson, Miss Mary.—IBPFM

Juergensen, Mrs. C. F.—AG

Juergensen, Miss Marie.—AG

Kamikawa, Rev. & Mrs. Aigi.—
UCMS(IBC)

Kanagy, Rev. & Mrs. Lee H.—
M

Kaneshiro, Miss Kimiko.—FEGC

Kilbourne, Rev. & Mrs. E. L.—
OMS

Kilbourne, Rev. & Mrs. E. W.—
OMS

Kleinjans, Mr. & Mrs. Everett—
RCA(IBC)

Knabe, Miss Elizabeth.—ABF

Knox, Miss Martha.—SBC

Knudten, Rev. & Mrs. A. C.—
ULCA

Knutson, Pastor & Mrs. Alton.—
ELC

Koets, Miss Magdalena.—CRJM

Koyama, Mr. Seichi.—CA

Kramer, Miss Lois.—EUB(IBC)

Krauss, Miss Anne Paxson,—
IBPFM

Kreps, Rev. & Mrs. Leslie.—MC
(IBC)

Kriete, Rev. & Mrs. Carl D.—
E & R(IBC)

Kroehler, Rev. & Mrs. Armin.—
E & R(IBC)

Kubota, Elder James.—LDS

Kyle, Miss Rebecca.—IND

Lane, Miss Dorothea.—SBC

Lange, Mr. William.—MSL

Langer, Rev. Mrs. David.—LBA

Larn, Miss Leona.—BGCA

Laug, Mr. & Mrs. George.—
TEAM

Lawson, Miss Dorothy M.—PN
(IBC)

Layden, Miss Frances.—CA

Leeman, The Rev. Judson S.,
MD—PE

Leeper, Mr. & Mrs. Dean.—
YMCA

Lenschow, Miss Norma.—MSL

- Libbon, Miss Winifred P.—
 AFSC
 Lind, Miss Jenny.—MC(IBC)
 Lindberg, Rev. & Mrs. Sten.—
 BGCA
 Lindquist, Miss Mary—ALM
 Little, Miss Kate Evelyn.—
 IBPFM
 Limbert, Miss Mary—SBC
 Lindquist, Miss Mary.—ALC
 Long, Brigadier & Mrs. Arthur.
 —SA
 Long, Mr. & Mrs. Winthrop A.
 —YMCA
 Longway, Rev. & Mrs. Ezra L.
 —SDA
 Lowe, Miss Ruth Ann.—CBFMS
 Lund, Rev. Norman.—SS
 Lutz, Miss Carol.—PN(IBC)
 MacClurg, Mr. & Mrs. H. D.—
 IND
 MacDonald, Miss Jean.—UCC
 (IBC)
 Makkonen, Miss Sarah.—SS
 Marqueling, Miss Louise.—
 MJBM
 Martin, Mr. & Mrs. George.—
 TEAM
 Mason, Miss Janet A.—UCC
 (IBC)
 Matthewson, Miss Mildred E.—
 UCC(IBC)
 Mauk, Miss Laura.—EUB(IBC)
 Mauss, President Vinal G. &
 Sister Ethel L.—LDS
- Mayer, Rev. & Mrs. Paul S.—
 EUB(IBC)
 McAlpine, Mr. & Mrs. Donald.
 —TEAM
 McCune, Rev. George & Mrs.
 Margaret Jr.—CBFMS
 McCune, Elder & Mrs. Henry.—
 PAW
 McKenzie, Mr. & Mrs. Arthur
 P.—UCC(IBC)
 McLean, Mr. Ralph Stanley.—
 WT
 McVety, Mr. & Mrs. Kenneth—
 TEAM
 Merritt, The Rev. R. A.—PE
 Meyer, Rev. & Mrs. Alexander.
 —ULCA
 Meyer, Mr. & Mrs. John.—Hi-
 BA
 Miero, Miss Martta M.—LEAF
 Millard, Rev. & Mrs. Francis
 R.—SDA
 Miller, Miss Florence.—NABGMS
 Miller, Miss Marjorie.—ULCA
 Millikan, Miss Eva B.—FM
 Mitchell, Rev. & Mrs. Andrew
 E.—YFC
 Morano, Miss Sue.—MJBM
 Moreton, Dr. & Mrs. T. H.—
 IND
 Morgan, Miss Mary Neal.—SBC
 Morken, Rev. & Mrs. David E.
 —YFC
 Morley, The Rev. Christopher,
 Jr.—PE

- Mosby, Miss Carola Janet.—ELC
 Muller, Miss Adelheid.—MSL
 Myhrwold, Miss Froydis Christine.—ELC
 Nelson, Miss Aasta.—TEAM
 Nelson, Mr. & Mrs. Arthur.—TEAM
 Nelson, Rev. & Mrs. Loyce.—SBC
 Newbrander, Mr. & Mrs. Virgil.—FEGC
 Nicholson, Rev. & Mrs. R. S.—WM
 Niemi, Miss Tyyne.—LEAF
 Nishi, The Rev. Shunji Forrest & Marian Asako.—PE
 Nordvedt, Rev. & Mrs. Thomas.—LBA
 Norton, Elder Harold E.—LDS
 Nothelfer, Mr. J. Karl.—TEAM
 Oakes, The Rev. Donald T. & Mrs.—PE
 Oehler, Rev. & Mrs. Harold.—GEAM
 Offner, Rev. & Mrs. Clark B.—CCC
 Okabe, Elder Gerald.—LDS
 Oldham, Elder Hugh Lynn.—LDS
 Oldridge, Miss Mary Belle.—MC (IBC)
 Oliver, Rev. & Mrs. Ed. L.—SBC
 Olson, Pastor & Mrs. Norman I.—ELC
 Olson, Mr. & Mrs. Oliver.—TEAM
 Oltman, Mr & Mrs. Paul.—PN (IBC)
 Oltmans, Mrs. Albert.—PN(IBC)
 Oram Mr. Ray.—WLC
 Oxley Jr., Rev. & Mrs. H. D.—BPM
 Pallmeyer, Rev. & Mrs. P. H.—MSL
 Parker, Rev. & Mrs. F. Calvin.—SBC
 Parker, Mr. Joe.—FEGC
 Pease, Miss Harriet.—CBFMS
 Pedigo, Rev. & Mrs. Jess.—ASC
 Pennings. Mr. Burrell.—RCA (IBC)
 Perry, Mr. Charles E.—PE
 Persson, Mr. & Mrs. P. Folke.—SEJM
 Peterson, Mr. & Mrs. Dean W.—MC(IBC)
 Pettit, Mr. Leon.—WT
 Pfaff, Rev. & Mrs. J. Newland.—MJBM
 Phillips, Major Dorothy D.—SA
 Pierce, Mr. & Mrs. Charles E.—ICEF
 Pietsch, Mr. & Mrs. Timothy.—IND
 Pike, Mr. & Mrs. Fred.—GGEA
 Pond, Miss Helen M.—PE
 Popp, Mr. Milton N.—MSL
 Pott, Mr. & Mrs. James H.—PE
 Pray, Mr. Martin.—MC(IBC)
 Quimby, Rev. & Mrs. John S.—MJBM

Rankin, Mr. M^{rs}. Z. T.—NABA
 Reese, Mr. & M^{rs}. E. Robert.—
 FECC
 Reid, Mr. James David.—MC
 (IBC)
 Reid, Miss Ruth.—FECC
 Rhoads, Miss Esther B.—AFP,
 & AFSC
 Rice, Rev. & M^{rs}. Rolland R.—
 OMS
 Richard, The Rev. & M^{rs}. E.
 D.—PE
 Rieke, Miss Alyson P.—MC(IBC)
 Rigmark, Rev. & M^{rs}. William.
 —EMCA
 Rinell, Mr. Egron.—IND
 Ring, Miss Beryl.—FECC
 Robertson, Mr. & M^{rs}. Donald
 A.—PTL
 Robertson, Mr. & M^{rs}. James C.
 F. —ABS & BFBS
 Robertson, Mr. & M^{rs}. Roy.—
 NAV, YFC
 Roundhill, Mr. Ken.—WEC
 Rubright, Rev. & M^{rs}. Richard
 W.—E & R(IBC)
 Ruyle, M^{rs}. Willis.—TEAM
 Sargeant, Miss Marguerite.—CA
 Savage, Rev. & M^{rs}. F. D.—
 OMS
 Savage, Mr. & M^{rs}. L. E.—(AG,
 Gt. B.)
 Savolainen, Rev. & M^{rs}. P.—
 LEAF
 Scherman, Dr. Fred C. & Grace
 M. —IND

Schubert, Rev. & M^{rs}. William
 E.
 Schwab, Mr. & M^{rs} John.—
 TEAM
 Scruton, Miss Fern.—UCC(IBC)
 Seamans, Captain (MD) & M^{rs}.
 —SA
 Seely, Mr. & M^{rs}. Arthur J.—
 TEAM & POBC
 Seibert, Mr. & M^{rs}. John.—
 FECC
 Shafer, Rev. & M^{rs}. Luman J.
 —RCA(IBC)
 Shaw, Mr. & M^{rs}. Bernard N.—
 FECC & POBC
 Shepard, Rev. & M^{rs}. John W.
 Jr.—SBC
 Shibata, Rev. & M^{rs}. George T.
 —MSL
 Shimbashi, Elder Edward J.—
 LDS
 Shorrock, Rev. & M^{rs}. Hallam C.
 Jr.—UCMS(IBC)
 Siebert, Mr. & M^{rs}. Johnny.—
 FECC
 Sims, Mr. & M^{rs}. Harold.—YJ
 Skillman, Mr. & M^{rs}. John.—
 MC(IBC)
 Skovolt, Miss Dorothy.—LBA
 Smith, Miss E. Ruth.—TEAM
 Smith, Miss Lucy E.—SBC
 Smith, Mr. & M^{rs}. Nathan L.—
 CG
 Sorley, Rev. & M^{rs}. Francis B.—
 BGCA

Sorrentino, Dr. Louis V. & Mrs.
Joan.—CBFMS
Springer, Mr. & Mrs. Victor.—
TEAM
Sproat, Elder Herbert K.—LDS
Stelfox, Mr. Tom.—CA
Sterrett, Miss Mary.—MC(IBC)
Stirewalt, Rev. A. J.—ULCA
Stokes, Miss Lucy Belle.—SBC
Stout, Miss Dorothy.—PE
Suelflow, Rev. & Mrs. Roy A.—
MSL
Swan, Mr. Harry J.—IND, YFC
Swanson, Rev. & Mrs. Edwin.—
ALC
Swanson, Rev. & Mrs. Glen.—
BGCA
Syphers, Dr. & Mrs. C. Erwin.—
SDA
Tanigawa, Miss Elsie.—WT
Taylor, Mr. & Mrs. Harold.—YJ
Taylor, Miss Helen M.—MJB
Taylor, Mr & Mrs. Howard G.—
AFSC
Taylor, Elder James E.—LDS
Taylor, Mrs. Mary.—JAM (As-
sociate)
Tewes, Mr. & Mrs. Edward.—
MSL
Thomas, Miss Susie.—FEGC
Thompson, Mr. Adrian deLaunay
—WT
Thomson, Dr. & Mrs. James
Claude.—PN (IBC)
Thorsell, Miss Anna-Lisa.—
SEJM

Toma, Mr. & Mrs. Shintaro.—WT
Trott, Miss Dorothea.—SPG
Trotter, Miss Bessie.—IND
Troyer, Dr. & Mrs. Maurice E.
—PN (IBC)
Trueman, Miss Margaret.—UCC
(IBC)
Urie, Mrs. Josephine.—JAM (As-
sociate)
Van Baak, Rev. & Mrs. Edward.
—CRJM
Van Dolson, Rev. & Mrs. Leo
R.—SDA
Viall, Rt. Rev. (Bishop) Kenneth
A.—SSJE
Vikner, Rev. & Mrs. David L.—
ALC
Vinge, Rev. & Mrs. Daniel J.—
ELC
Wagner, Rev. & Mrs. William
N.—WM
Wagner, Mr. Glen W.—PTL
Waldin, Miss Margaret.—TEAM
Walter, Mr. & Mrs. Donald.—
TEAM
Walter, Miss Helen.—CBFMS
Warner, Mrs. Austin Mc Raven.
—UCMS (IBC)
Watson, Rev. & Mrs. Leslie.—
SBC
Webster, Dr. & Mrs. Alfred B.—
SDA
Webster, Miss Doreen.—UCC
(IBC)
Webster-Smith, Miss Irene.—
ICF, JEB

Wells, Miss Lillian A.—(Retired
PN (IBC)

Wentz, Rev. & Mrs. Edwin C.
ULCA

White, Miss Sarah G.—PE

Wigglesworth, Anne E.—IBPFM
Wildermuth, Rev. & Mrs.
Wesley.—OMS

Williamson, Rev. Lowell—OMS

Wills, Mr. Clifton,—CA

Winans, Mr. Edward J.—MC
(IBC)

Wolfe, Rev. & Mrs. A. Gordon.
—WM

Wolverton, Miss Helen.—WPC

Wood, Dr. & Mrs. Neal Jr.—
SDA

Wooley, Miss Kathleen.—SPG

Worrell, Miss Annabel.—UCC
(IBC)

Wright, Rev. & Mrs. Morris J.—
SBC

Wright, Mr. & Robert J.—IND

Young, Rev. & Mrs. John M. L.
—IBPFM

Zschiegner, Rev. Max.—MSL

TOKUSHIMA, SHIKOKU

Baggs, Miss M. C.—CMS

TOTTORI SHI

Boe, Mr. & Mrs. Kaare.—NLM

TOYAMA SHI, TOYAMA KEN

Adams, Mr. & Mrs. Warren.—

TEAM

Armstrong, Miss Margaret.—
UCC (IBC)

Clark, Miss Thelma.—TEAM

Karlson, Miss Florence.—TEAM

TOYOKAWA SHI, AICHI KEN

Ericson, Miss Inglis—SAM

TSUYAZAKI, MUNAKATA GUN, FUKUOKA KEN

Peet, Miss Azalia E.—MC (IBC)

UEDA SHI, NAGANO KEN

Clench, Miss Marguerite.—(late
MSCC)

Hamilton, Miss Florence.—(late
MSCC)

UENOHARA MACHI, KITA- TSURU GUN, YAMANA- SHI KEN

Carrell, William Lowell & Norma
Lee.—IND

UENO SHI, MIE KEN

Carter, Mr. & Mrs. Ralph.—
NTM

URAWA, SAITAMA KEN

Hesselgrave, Mr. & Mrs. David.
—EFCA

USUKI SHI, OITA KEN

Paul, Miss Eva Allen.—ASC

Wenger, Miss Mary.—ASC

**UTSUNOMIYA SHI, TOCHI-
GI KEN**

Latta, Miss Jean.—NTM

Reasoner, Mr. & Mrs. Robert.—
FEGC

Stanley, Miss Ethyl.—NTM

WAKAYAMA SHIGrier, Rev. & Mrs. Louis.—PN
(IBC)**WAKE GUN, OKAYAMA
KEN**

Lloyd, Miss Mary.—JEB

**YAMAGATA SHI, YAMA-
GATA KEN**

Akau, Elder William.—LDS

Bowen, Miss Virginia.—CBFMS

Kenny, Elder Kenneth.—LDS

Kiper, Miss Sarah Jane.—
CBFMSMeeko, Rev. Joseph & Mrs.
Margaret.—CBFMS**YAMAGUCHI SHI**Grubbs, Rev. Thomas W.—PN
(IBC)**YANAI MACHI, YAMAGU-
CHI KEN**

Iwamura, Elder Noriyuki.—LDS

Stallings, Elder Lon B.—LDS

**YATSUSHIRO SHI, KUMA-
MOTO KEN**

Brooks, Miss Ann.—ASC

Clausen, Miss Irene.—ASC

Spoor, Miss Eulalis.—ASC

YOKKAICHI, MIE KEN

Smith, Miss D. Jane.—MM

Whewell, Miss Elizabeth.—MM

YOKOHAMAAdams, Mr. & Mrs. Winston E.—
SDAAhlgren, Mr. & Mrs. Arthur.—
AGAlmroth, Rev. & Mrs. Harold.—
SFM

Alsup, Miss Alice.—MC (IBC)

Arnold, Miss Mary Lou.—
WUMS

Atkin, Elder Denn's H.—LDS

Axelsson, Miss Alva.—SFM

Axelsson, Mr. & Mrs. Gosta.—
SFM

Ballantyne, Miss Mary.—WUMS

Beath, Mr. & Mrs. Sterling S.
—ABF

Becker, Mr. Donald V.—MSL

Beckley, Miss Phyllis.—ABF

Bidmeade, Miss Joyce.—WT

Campbell, Colis Foy & Dolores
Jean.—IND

Christian, Miss Adelaide.—SDA

Classen, Miss Martha.—FEGC

Colston, Miss Augusta.—FEGC

Dearn, Mr. & Mrs. Gordon.—
WTdeMaagd, Rev. & Mrs. John C.
—RCA(IBC)

Dodds Miss Bessie.—WUMS,
Egolf, Mr. & Mrs. Ralph C.—
MSL

Genberg, Miss Frida.—SFM

Gory, Mr. & Mrs. Adrian E.—
CARE

Graham, Miss Sophie.—FEGC

Hampton, Miss Charlie.—MC
(IBC)

Hannestad, Mrs. Kristian.—
NMA

Hanson, Rev. & Mrs. Victor.—
ABF

Hardy, Mr. & Mrs. Edward.—
WT

Hestekind, Rev. & Mrs. Harold
N. IND

Hyde, Miss Jean.—WT

James, Elder Thomas A.—LDS

Jeans, Miss Dorothy.—FEGC

Jennings, Rev. & Mrs. Raymond.
—ABF

Joerneman, Miss Brita.—SFM

Johnson, Rev. & Mrs. John H.
—SFM

Kaneshiro, Miss Tomi.—FEGC

Lang, Rev. & Mrs. Ernst.—EUB
(IBC)

Lean, Miss Ruby.—WT

Lueking, Mr. F. Dean.—MSL

MacDonald, Miss Alice Elinor.
—PN(IBC)

Marsh, Miss Edna.—WT

Meyer, Rev. & Mrs. Richard
Henry.—MSL

Nicholson, Rev. & Mrs. John.—
ABF

Price, Miss Winifred.—FEGC

Reeder, Mr. & Mrs. Marvin H.
—SDA

Searle, Mr. & Mrs. Bruce.—
WT

Smith, Miss Mildred.—WT

Stengel, Miss Gudrun.—NMA

Sweet, Mr. & Mrs. Leonard E.—
FEGC

Tilghman, Mr. & Mrs. Kenneth
W.—SDA

Topping, Rev. & Mrs. Willard.
—ABF

Vandermeer, Miss Helen J.—
RCA(IBC)

Vereide, Mr. Abraham & Mrs.
Ragna.—NMA

Vincent, Miss Mae.—FEGC

Wolfe, Miss Evelyn.—MC (IBC)

Zander, Miss Helen R.—RCA
(IBC)

YOKOSUKA SHI

Aldrich, Miss Lillian.—TEAM

Degelman, Mr. & Mrs O. R.—
TEAM

Lant, Miss Mary Jo.—TEAM

Mckim, Miss Bessie. (Retired)—
PE

Swift, Mr. Elvin Lawrence.—
MC (IBC)

YOKOTE SHI, AKITA KEN

Smyser, Rev. & Mrs. M. Mos-
ser.—IND

**YOSHIDA MACHI, CHICHI-
BU GUN, SAITAMA KEN**

Brown, Mr. & Mrs. Hugh.—
FEGC

**YUZAWA MACHI, OGACHI
GUN, AKITA KEN**

Krause, Miss Dorothy.—CBFMS

Quimby, Miss Jean.—CBFMS

ZENTSUJI, KAGAWA KEN

Brady, Mr. & Mrs. John H. Jr.
—PS

Landolt, Dr. George—PS

**ZUSHI MACHI, KANAGAWA
KEN**

Graham, Mr. & Mrs. Lloyd B.—
UCC (IBC)

Miyashita, Miss Mildred.—FEGC

Neufeld, Miss Bertha.—FEGC

Olfert, Miss Marie.—FEGC

Thompson, Rev. & Mrs. Everett
W.—MC(IBC)

ALPHABETICAL LIST WITH ADDRESSES-1951

The order is as follows: Name; year of arrival in Japan; initials of Missionary Society or Board; address; telephone number.

A

Aamodt, Pastor & Mrs. Conrad M., 1951, ELC—20-2 Chome, Tokiwadai, Itabashi Ku, Tokyo
東京都板橋區常盤臺 2 丁目 20

アーモット

Aamodt, Elder Wayne G., 1951, LDS—14-2 Hiroo Cho, Azabu Minato Ku, Tokyo
東京都港区麻布廣尾町 14 ノ 2 アーモット

Abraham, Mr. D., 1952, OMF-2531, Karuizawa, Nagano Ken. 長野縣輕井沢 2531
アブラハム

Adams, Mr. & Mrs. Charles, ASC—2641, Mii Machi, Kurume, Kyushu 福岡縣久留米市三井町 2641

アダムス

Adams, Rev. & Mrs. Evyn, 1951, MC (IBC)—No. 12, Kita Odori, Higashi 6 Chome, Sapporo, Hokkaido 札幌市北大通東六丁目 12

アダムス

Adams, Elder Lloyd K., 1950, LDS—14-2 Hiroo Cho, Azabu, Minato Ku, Tokyo
東京都港区麻布廣尾 14 ノ 2

アダムス

Adams, Miss Marie (China), 1950,

MC (IBC)—Tokyo Women's Christian College, 124, Iogi 3 Chome, Suginami Ku, Tokyo (Tel. 39-2255) 東京都杉並區井荻 3 ノ 124 東京女子大學 アダムス

Adam, Miss Mary R. (China), 1950, RPM—No. 39, 1 Chome, Nakayamate-Dori, Ikuta Ku, Kobe P.O. Box 822 神戸市生田區中山通 1 丁目 39 アダムス

Adam, Mr. & Mrs. (RN) Vinston E., 1947, SDA—Japan Publishing House, 1966, Kamiikawa Machi, Hodogaya Ku, Yokohama (Tel. Kawai 39) 横濱市保土ヶ谷上井川町 1966 アダムス

Adam, Mr. & Mrs. Warren, 1941, TEAM—1-265 Sengoku Machi, Toyama Shi, Toyama Ken
富山縣富山市千石町 1 ノ 265

アダムス

Adams, Mr. & Mrs. Willis, 1950, TEAM—1-2 Chome, Kitazawa Cho, Setagaya Ku, Tokyo (Tel. 42-3442) 東京都世田ヶ谷區北澤町 2 ノ 1
アダムス

- Aderholt**, Miss Virginia, 1936, ULCA—Kyushu Jo Gakuin, Murorozono, Shimizu Machi, Kumamoto (Tel. 2187) 熊本市清水町室園九州女學院内 エイダーホルト
- Ahlberg**, Rev. & Mrs. Arthur J. (China), 1951, AG—1048, Masaka Cho, Isogo Ku, Yokohama (Tel. 3-3245) Mailing address, P.O. Box 58, Yokohama 横浜市局内私書函 58 アルバーグ
- Aipoalani**, Elder Earl, 1950, LDS—30 Kakyoin Dori, Sendai Shi, Miyagi Ken 宮城縣仙臺市花京院通 30 アイポラニ
- Akard**, Miss Martha B., 1913, ULCA—Kyushu Jo Gakuin, Murorozono, Shimizu Machi, Kumamoto (Tel. 2187) 熊本市清水町室園九州女學院内 エカード
- Akau**, Elder William, 1949, LDS—397 Suwa Machi, Yamagata Shi, Yamagata Ken 山形縣山形市諏訪町 397 アカウ
- Akerberg**, Rev. & Mrs. Henning (China), 1949, MCCS—640 Asahi Machi, Kurashiki, Okayama Ken 岡山縣倉敷市旭町 640 アーカーベルグ
- Akichika**, Rev. & Mrs. Yutaka, 1947, IND (Jesus' Gospel Band)—c/o Tanashi P.O., Tokyo 1548 Shimohoya, Hoya Machi, Kitatama Gun, Tokyo 東京都北多摩郡保谷町下保谷 1548 イエス福音教團 アキチカ
- Aldrich**, Miss Lillian, 1947, TEAM—1507 Uchikawashinden Kurihama Kaigan, Yokosuka Shi (Tel. Kurihama 304) 横須賀市九里濱海岸内川新田 1507 オルドリッチ
- Alexander**, Mr. James R., 1951, JAM—Ikoma, Nara Ken 奈良縣生駒 アレキザンダー
- Alexander**, Miss Mary V., 1919, PN (IBC)—Tokyo Women's Christian College, 124 Iogi, 3 Chome, Suginami Ku, Tokyo (Tel. 39-2255) 東京都杉並區井荻 3 丁目 124 東京女子大學 アレキザンダー
- Allen**, Miss Thomasine, 1951, ABF—Kuji Christian Center, Kuji Machi, Iwate Ken 岩手縣九戸郡久慈町 久慈社會館 アレン
- Allum**, Miss Iris, 1951, MC (IBC)—69 Shoto, Shibuya Ku, Tokyo (Tel. 46-1909) 東京都澁谷區松濤町 69 アルム
- Almefors**, Mr. Eric W., (North China) 1951, SEJM—77 Midori-Cho, Tomakomai, Hokkaido 北海道苫小牧市緑町 77 アルメフオース

Almroth, Rev. & Mrs. Harald, 1951, SFM—2189 Shinohara Cho, Kohoku Ku, Yokohama 横濱市港北區篠原町 2189 アームロス

Alsdorf, Rev. & Mrs. Howard A. (India), 1938 ULCA—35 Suizenji Hon Machi, Kumamoto 熊本市水前寺本町 35 アルスドルフ

Alsup, Miss Alice (China), 1952, MC (IBC)—Seibi Gakuin, 124 Makita Machi, Minami Ku, Yokohama (Tel. 3-7363) 横濱市南區蒔田町 124 成美学園
オルサツブ

Alve, Rev. & Mrs. Bjorn, 1950, NMS—1842, 197 Sekido-Takamatsu, Wakayama 和歌山市關戸高松 197 アルベ

Anderson, Elder Dwayne N. (Hawaii), 1951, LDS—c/o Tomohiko Sagara, 35-1 Chome, Zoshigaya, Ikebukuro, Toshima Ku, Tokyo 東京都豊島區池袋雑司ヶ谷 1 丁目 35 相良友彦方
アンダーソン

Anderson, Miss Irene, 1928, EUB (IBC)—95 Shimizu Dai, Koriyama Shi, Fukushima Ken. (Tel. Koriyama 1687) On furlough 福島縣郡山市清水臺 95 歸省中
アンダーソン

Anderson, Miss Mildred, 1951, JEM—c/o Iizuka, Nakahama,

Kashiwazaki Shi, Niigata Ken

新潟縣柏崎市中濱 飯塚方

アンダーソン

Anderson, Miss Myra P., 1922, MC(IBC)—Hiroshima Jo Gakuin, Kaminagaregawa Cho, Hiroshima (Tel. 2-1719) 広島市上流川町廣島女學院

アンダーソン

Anderson, Miss Myrtle, 1950, FM 93 Maruyama Dori, 2 Chome, Abeno Ku, Osaka (Tel. 66-2188) 大阪府阿倍野區丸山通 2 丁目 93

アンダーソン

Andersson, Mr. & Mrs. Evert, 1951, SFM—Sumiyoshi, Kofu, Yamanashi Ken 山梨縣甲府市住吉
アンダーソン

Andersson, Miss Thali (China), 1951, SAM—141 Kamiikegawa, Hamamatsu, Shizuoka Ken 静岡縣濱松市上池川 141

アンダーソン

Andrews, Miss Sarah, 1920, IND—37 Oiwa, Miyashita Cho, Shizuoka Shi 静岡市宮下町大岩 37
アンドリュース

Ankeney, Mrs. Alfred, 1923, E & R (IBC)—60 Oguchi Kozenjidori, Sendai (Tel. Sendai 7439) 仙臺市光禪寺通大口 60 アンケニー

Anspach, Rev. & Mrs. Parker P.

- Jr. 1951, ULCA—3 Kasumi Cho, Nishinomiya Shi (Tel. Hyogo 4991) 西宮市霞町 3
アンスパック
- Archer, Miss Marlene**, 1950, MC (IBC)—Keisen Girl's School, 1090 Funabashi, Setagaya Ku, Tokyo (Tel. 42-1177) 東京都世田ヶ谷區船橋町 1090 恵泉女學園 アーチヤ
- Archer, Mr. & Mrs. Sam**, 1951, TEAM—2508, Karuizawa, Nagano Ken 長野縣輕井澤 2508 アーチヤ
- Archibald, Miss Margaret**, 1928, PS—On furlough, Box 330, Nashville Tenn. 歸省中
アーチバル
- Armstrong, Miss Margaret** (retired), 1903, UCC (IBC)—274 Sogawa Cho, Toyama 富山市總曲輪町 274 アームストロング
- Arnold, Miss Mary Lou**, (1951), WUMS—221 Yamate, Naka Ku, Yokohama (Tel. 2-9049) 横濱市中區山手 221 アーノルド
- Asbury, Mr. William**, 1950, MC (IBC) Christian Center, No. 2, 4 Chome, Ginza, Tokyo (Tel. 56-5003) 東京都中央區銀座 4 丁目 2 教文館内 アズベリー
- Aske, Rev. (Ph. D.) & Mrs. (RN) Sigurd** (China), 1950, LFC—1865 Kamokogahara, Sumiyoshi Cho, Higashinada Ku, Kobe (Tel. Mikage 5918) 神戸市東灘區住吉町鴨子ヶ原 1865 アスケ
- Askew, Rev. & Mrs. Curtis**, 1947, SBC—16 of 308 Zakoba-Cho, Hiroshima 広島市雜魚場町 308 ノ 16 アスキュー
- Askew, Mr. & Mrs. M. E.**, 1951, IND—2291 Hakonegasaki, Mizu-homachi, Nishitamagun, Tokyo 東京都西多摩郡瑞穂町箱根ヶ崎 2291 アスキュー
- Aspberg, Rev. & Mrs. J. A.**, (China), 1950, SMC—568 Minami Hongo Cho, Numazu, Shizuoka Ken 沼津市南本郷町 568 アスプベリ
- Atkin, Elder Dennis H.**, 1950, LDS —c/o Mrs. Akimoto, 172 Shin-koyasu, Kanagawa Ku, Yokohama 横濱市神奈川區新子安 172 秋本方 アトキン
- Attwater, Miss V.**, 1951, JIM—3 Higashi Hon Machi, Shimogamo, Sakyo Ku, Kyoto 京都市左京區下鴨東本町 3
アットウオーター
- Auw, Rev. & Mrs. Conrad**, 1951, MSL—Minami 9, Nishi 21, Sapporo, Hokkaido 北海道札幌市西二十一條南 9 丁目 オウ
- Auxt, Miss Dorothy J.**, 1951, ULCA—456 I-Chome, Shimo O-chiai, Shinjuku Ku, Tokyo (Tel. 95-3708) 東京都新宿區下落合 1 丁目 456 オクス
- Axelsson, Miss Alva**, 1951, SFM—P.O. Box 203, Yokohama 横濱市局區内私書函 203
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Axelsson, Mr. & Mrs. Gosta,
1951, SFM—P.O. Box 203, Yo-
kohama 横濱市局區内私書函 203
アキセルソン

Axling, Dr. (D.D.) & Mrs. William,
1901, ABF—170 4 Chome, Nishi-
Okubo, Shinjuku Ku, Tokyo
東京都新宿區西大久保 4 ノ 170
アキスリング

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Baehr, Mr. & Mrs. Conrad R.
(China), (1950), PTL—298-3 Cho-
me, Koenji, Suginami Ku, To-
kyo (Tel. 38-0417) 東京都杉並
區高圓寺 3 丁目 298 バアエアー

Baggett, Mr. & Mrs. Richard
Frederick, 1950, IND—Ota Ma-
chi, Kuji Gun, Ibaragi Ken 茨城
縣久慈郡大田町 バゲット

Baggs, Miss M. C., 1952, CMS—
47, 8 Chome, Minami Sako Cho,
Tokushima, Shikoku 徳島市南
佐古町 8 丁目 47 バッグス

Bagnall, Miss Grace (N.Z., Aus-
tralia), 1950, WT—1 Chome, Ya-
mate-Dori, Higashi-Tarumi Cho,
Tarumi Ku, Kobe 神戸市垂水
區東垂水町山手通 1 丁目 バクナル

Bahler, Miss M., 1952, OMF—2531,
Karuizawa, Nagano Ken
長野縣輕井澤 2531 バーラー

Bailey, Miss Barbara, 1919, MC
(IBC)—69 Shoto Cho, Shibuya
Ku, Tokyo (Tel. 46-1909)

東京都澁谷區松濤町 69

ベイリー

Bailey, Mr. & Mrs. Jackson H.,
1951, AFSC—Neighborhood Cen-
ter, Toyama Heights, Shinjuku
Ku, Tokyo (Tel. 33-4245) 東京
都新宿區戸山町 1 戸山ハイッ
ネーバフード センター ベイリー

Bailey, Rev. & Mrs. Shirly, 1951,
WPC—138-4 Chome, Shibazaki
Cho, Tachikawa, Tokyo 東京都
立川市柴崎町 4 丁目 138

ベイリー

Bakaas, Miss Anne, 1951, FCM—
Katsuyama Machi, Ono Gun, Fu-
kui Ken 福井縣大野郡勝山町

バカス

Bakken, Miss Berte, 1951, FCM—
Katsuyama Machi, Ono Gun, Fu-
kui Ken 福井縣大野郡勝山町

バケン

Baldwin, Rev. & Mrs. Walter P.
Jr., 1950, PS—1 of 31 Maruya
Cho, 4 Chome, Showa Ku, Na-
goya (Tel. 8-4170) 名古屋市昭和
區丸屋町 4 丁目 31 ノ 1

ボールドウイン

Ballantyne, Miss Mary, (1937),
WUMS—221 Yamate, Naka Ku,
Yokohama (Tel. 2-9049) 横濱市
中區山手 221 バレンタイン

Barlow, Miss Hannah, 1951, SBC
—1029 Seta Machi, Tamagawa,

Setagaya Ku, Tokyo (Tel. Tamagawa 118-244) 東京都世田谷区玉川瀬田町 1029 パーロウ

Barnes, Miss Marjorie, 1951, MC (IBC)—10, Kwansei Gakuin, Nigawa, Nishinomiya (Tel. 620, 670) 西宮市上ヶ原 関西學院 10 號館 バーンズ

Barnhart, Miss Esther, 1951, ULCA—303, 3 Chome, Hyakunin Machi, Shinjuku Ku, Tokyo (Tel. 35-2419) 東京都新宿區百人町 3 丁目 303 バーンハート

Barns, Miss Helen, 1921, MC(IBC)—Iai Joshi Koto Gakko, 64 Suginami Cho, Hakodate (Tel. 5277) 函館市杉並町 64 遺愛高校内 バーンズ

Barrett, Mr. Cecil, 1951, CA—Box 982 Central Post Office, Tokyo 東京都中央郵便局私書函 982 バーレット

Barrett, Rev. & Mrs. W. R., 1950. EUB (IBC)—500, 1 Chome, Shimo Ochiai, Shinjuku Ku, Tokyo (Tel. 95-3666) 東京都新宿區下落合 1 丁目 500 バーレット

Barry, Mr. & Mrs. W. Lloyd (N.Z., Australia), 1949, WT—1 Chome, Yamate-Dori, Higashi-Tarumi Cho, Tarumi Ku, Kobe 神戸市垂水區東垂水町山手通 1 丁目 バリー

Basalyga, Archbishop Benjamin (Korea, Fomosa), 1949, ROC—Nicolai-do, Kanda, Tokyo (Tel. 25-1885), 東京都千代田區神田駿河臺 4 丁目 1 日本ハリストス教會 バサリガ

Bascom, Mr. & Mrs. Gilbert E., MC (IBC) Aoyama Gakuin Shibuya Ku, Tokyo (Tel. 48—2183) 東京都澁谷區 青山學院内 バスカム

Basinger, Mr. Robert R., 1950, MC (IBC)—2 Shimoshirogane Cho, Hirosaki, Aomori Ken (Tel. 1942) 青森縣弘前市下白銀町 2 ベイシンガー

Bates, Miss Eugenie L., 1921, UCC (IBC)—69 Agata Machi, Nagano Shi (Tel. 4363) 長野縣長野市縣町 69 ベーツ

Beabout, Miss Florence, 1950, CBFMS—Ono Mura, Futaba Gun, Fukushima Ken 福島縣雙葉郡大野村 ビーボアウト

Bears, Miss Kathleen, 1949, TEAM—6203 Bancho, Shimohama Ku, Okaya Shi, Nagano Ken 長野縣岡谷市下濱區番町 6203 ビアス

Beasley, Mr. & Mrs. James, 1951, TEAM—#2514, Karuizawa Machi, Nagano Ken 長野縣輕井澤 2514 ビーズリー

- Beath, Mr. & Mrs. Sterling** (China), 1913, 1948, ABF—Kanto Gakuin Daigaku, Mutsuura, Kanazawa Ku, Yokohama 横濱市金澤區六浦 關東學院大學院
ビース
- Beavor, Mr. Douglas** (England), 1951, WT—1 Toyooka-Cho, Shibamita, Minato Ku, Tokyo 東京都港區芝三田豊岡町 1
ビーバー
- Beck, Rev. & Mrs. (RN) Carl C.**, 1949, (M)—No. 1, South 17 Chome, West 7-jo, Obihiro, Hokkaido 帯廣市西七條南 17 丁目 1
ベック
- Becker, Mr. & Mrs. Delmar**, 1947, TEAM—Oda Mura, Tsukuba Gun, Ibaragi Ken 茨城縣筑波郡小田村
ベッカー
- Becker, Mr. Donald V.**, 1951, MSL—129 Takinoue, Naka Ku, Yokohama (Tel. 2-7666) 横濱市中區瀧ノ上 129
ベッカー
- Beckley, Miss Phyllis**, 1949, ABF—77 Kuritaya, Kanagawa Ku, Yokohama (Tel. 4-3687) 横濱市神奈川區栗田谷 77
ベックレー
- Beckman, Rev. & Mrs. George H.**, 1949, IND, 26 Yako Cho, Shimagamo, Sakyo Ku Kyoto 京都市左京區下鴨夜光町 26
ベクマン
- Beckon, Mr. & Mrs. Burdette** (China), 1949, TEAM—18, 5 Chome, Gokisho Machi, Showa Ku, Nagoya, 名古屋市昭和區御器所町 5 丁目 18
ベッコン
- Beckon, Mr. Gifford J.** (China), 1949, IND—633 Shimo Koto Hira Cho, Takasaki Shi (Tel. 1217) 高崎市下琴平町 633
ベコン
- Bedell, Miss Mary** (China), 1917, MC(IBC)—Hiroshima Jo Gakuin, 327 Higashi Ku, Ushita Machi, Hiroshima (Tel. 2-1719) 廣島市牛田町東區 327
ベデール
- Bee, Mr. & Mrs. William** 1926, JEB—Hakuchoen, Furuichi Machi, Minami Kawachi Gun, Osaka. 大阪府南河内郡古市町白鳥園
ビー
- Beecken, Rev. & Mrs. Herbert** (China), 1950, E & R (IBC)—Mumomachi, Imadegawa Agaru, Kamikyo Ku, Kyoto (Tel. Nishijin 4048) 京都市上京區今出川上ル室町
ベーケン
- Bell, Mr. & Mrs. Ralph**, 1951, TEAM & POBC—#657, Karuizawa Machi, Nagano Ken 長野縣輕井澤町 657
ベル
- Bell, Elder Wallace K.**, 1951, LDS—c/o Seiichi Kanazawa, 14 Kitamachi Hahakoi, Muroran Shi, Hokkaido 北海道室蘭市母戀北町 14 金澤清一方
ベル

- Benedict, Mrs. & Mrs. Paul W.**, 1952, ICEF—25, Shoto Machi, Shibuya Ku, Tokyo. 東京都澁谷區松濤町 25 ベネディクト
- Bengtsson, Miss Elsa K. (Mon-golia)**, 1951, SEJM—43-3 Chome Shimouma, Setagaya Ku, Tokyo 東京都世田谷區下馬 3 丁目 43 ベンツソン
- Bennett, Mr. & Mrs. Dwight**, 1950, TEAM—2542, Karuizawa Machi, Nagano Ken 長野縣輕井澤町 2542 ベネット
- Benns, Miss Cellia (RN)** 1949, MS CC New Life Sanatorium, Obuse Mura, Kami Takai Gun, Nagano Ken (Tel. Obuse 33) 長野縣上高井郡小布施村 ベンズ
- Berg, Miss Ethel (China)**, 1951, TEAM—1433-2 Chome, Setagaya, Setagaya Ku, Tokyo (Tel. 42-1367) 東京都世田谷區世田谷 2 ノ 1433 バーク
- Berge, Miss Aagot**, 1951, FCM—142 Choyei, Moriyama Cho, Higurashi Kasugai Gun, Aichi Ken. 愛知縣東春日井郡守山町長榮 142 ベーク
- Bergh, Rev. & Mrs. Oliver**, 1951, ELC—21 Maruyama Cho, Bunkyo Ku, Tokyo (Tel. 86—0835) 東京都文京區丸山町 21 バーク
- Bergstrom, Mr. & Mrs. Julius**, (China), 1951, TEAM—1-2 Chome, Kitazawa Cho, Setagaya Ku, Tokyo (Tel. 42-3442) 東京都世田谷區北澤町 2 ノ 1 バークストロム
- Bergt, Rev. & Mrs. Elmer J.**, 1951, MSL—6 2-Chome, Kudan, Chiyoda Ku, Tokyo (Tel. 33-8624) 東京都千代田區九段 2 丁目 6 ベルグト
- Berkey, Mrs. Marguerite (China)**, 1951, MC (IBC)—8 Kitanagasaki, 4 Chome, Ikuta Ku, Kobe (Tel. 2-2961) 神戸市生田區北長狭通 4 丁目 8 バークキー
- Besf, Rev. & Mrs. (RN) E. E.**, 1950, MC(IBC)—305, Shiroyama 1 Chome, Nagasaki. (Tel. 2928) 長崎市城山町 1 丁目 305 ベスト
- Best, Mr. & Mrs. Sydney**, (1951), FECC—30 Ochiai, Kurume Mura, Kitatama Gun, Tokyo (Tel. Kurume 22) 東京都北多摩郡久留米村落合 30 ベスト
- Bidmeade, Miss Joyce (Aus.)**, 1951, WT—772 Shinohara Cho, Kohoku Ku, Yokohama 横浜市港北区篠原町 772 ビッドミード
- Bills, Mr. & Mrs. V. Alex**, 1951, IND (Christian Radio Mission)—492-5 Jutaku, Shibagaki Shindo,

- Matsubara Cho, Nakakawachi-Gun, Osaka Fu. Mailing address: Miyakojima P. O. Box #2, Osaka 大阪府中河内郡松原町芝垣新道住宅 492 ノ 5 (大阪都島郵便局私書函第 2 號) ビルス
- Bird, Elder Ralph W., 1950, LDS**
—c/o Mr. Akira Fujimori, 3 Sakai Machi, Kofu Shi, Yamana-shi Ken 山梨縣甲府市境町 3 藤森明方 バード
- Birkholz, Mr. & Mrs. Harold, (1949), FECC & POBC—288** Miyoshi Cho, Fukuyama Shi, Hiroshima Ken 広島縣福山市三吉町 288 バークホルツ
- Bishop, Mr. (Ph. D.) & Mrs. Crawford M., 1949, EMAJ—35** Honmura Cho, Azabu, Minato Ku, Tokyo (Tel. 45-2646) 東京都港区麻布本村町 35 ビショップ
- Bixby, Miss Alice, 1914, ABF—203** Gokenyashiki, Himeji Shi, Hyogo Ken 姫路市五軒邸 203 ビックスビー
- Bixler, Rev. & Mrs. O. D., 1919 & 1949, IND—5, 2 Chome,** Kan-da Surugadai, Chiyoda Ku, Tokyo (Tel. 25-1144) On. furlough. (東京都千代田區神田駿河臺 2 ノ 5) 歸省中 ビクスラー
- Blackler, Rev. & Mrs. Carl, 1950, MJB—9, 2 Chome,** Kamiuma Cho, Setagaya Ku, Tokyo (Tel. 42-3684) 東京都世田谷區上馬町 2 丁目 9 ブラックラー
- Blevins, Mr. & Mrs. Clifton, 1951, FECC—2282** Nirasaki Machi, Kitakoma Gun, Yamanashi Ken 山梨縣北巨摩郡韮崎町 2282 ブレビンズ
- Blikstad, Rev. & Mrs. Paul, 1950, LBA—65, 2 Chome,** Aoyama, Akasaka, Minato Ku, Tokyo 東京都港區赤坂青山 2 丁目 65 ブリックスタッド
- Boardman, Mr. Bob, 1952, NAV—C. P. O. Box 1067, Tokyo** 東京都中央郵便局私書函 1067 ボードマン
- Boc, Mr. & Mrs. Kaare (China), 1949, 1950, NLM—Jimpukaku-ura, Higashi-machi, Tottori Shi** 鳥取市東町仁風閣裏 ボー
- Bochke, Miss Irene Rose, 1950, EUB (IBC)—500, 1 Chome,** Shimo Ochiai, Shinjuku Ku, Tokyo (Tel. 95-5031) 東京都新宿區下落合 1 ノ 500 ベルキー
- Bogard, Miss Belle F. (Iraq), 1936, RCA (IBC)—Tokyo Women's Christian College, 124 Iogi Machi, 3 Chome,** Suginami Ku, Tokyo (Tel. 39-2255-6) 東京都杉並區井荻町 3 丁目 124 ボガード

- Bohlin, Mr. & Mrs. A. Edwin** 1515 4 Chome, Kudan, Chiyoda Ku, Tokyo (Tel. 33-7167)
東京都千代田區九段 4 丁目 1515
YWCA 内 ボス
- Boldt, Mr. Abraham, 1951, JAM—**
Ikoma, Nara Ken 奈良縣生駒
ボールドト
- Bollinger, Rev. & Mrs. Edward,**
1951, ABF—1276 Harada, Toyonaka Shi, Osaka Fu 大阪府豊中市原田 1276 ボリンジャー
- Bollman, Mr. & Mrs. Ted, 1950,**
FEGC—261 3 Chome, Itabashimachi, Itabashi Ku, Tokyo
東京都板橋區板橋町 3 丁目 261
ボールマン
- Booth, Miss Ellen, 1951, PE—St.**
Margaret's School, Kugayama, 3 Chome, Suginami Ku, Tokyo (Tel. 39-0118) 東京都杉並區久我山 3 丁目 立教女學院 ブース
- Borrer, Miss Doris, ASC—1354**
Minaminaka Ku, Saeki Shi, Oita Ken 大分縣佐伯市南中區 1354 ボロウ
- Boschman, Rev. & Mrs. Paul,**
1951, GCM—12 Yamamoto Dori, 4 Chome, Ikuta Ku, Kobe
神戸市生田區山本通 4 丁目 12
ボシマン
- Bost, Miss Ethel W. (China), 1925,**
MC (IBC)—12 Higashi Yamate Dori, Nagasaki (Tel. 1416)
長崎市東山手通 12 ボスト
- Bostrom, Mr. George, 1951, NAV,**
YFC—22 Gokan Momozono Cho, Nakano Ku, Tokyo
東京都中野區桃園町 22 號館
ボストロム
- Bott, Mrs. G. Ernest, 1921, UCC**
(IBC)—16 Nakano Cho, Ichigaya, Shinjuku Ku, Tokyo (Tel. 33-0057) 東京都新宿區市ヶ谷仲之町 16 バット
- Bowen, Miss Virginia, 1950,**
CBFMS—68 Umedate Cho, Yamagata Shi, Yamagata Ken
山形市梅立町 68 バーウエン
- Bower, Miss Adele, 1949, UCMS**
(IBC)—1233 Oji Machi, Kita Ku, Tokyo (Tel. 81-5262) 東京都北区王子町 1233 バーク
- Bower, Miss Esther S., 1937, JGF**
—63, Showa Cho, 1 Chome Hamadera, Sakai Shi, Osaka Fu (Tel. Hamadera 19) 大阪府堺市濱寺昭和町 1 丁目 63 バーク
- Bower, Miss Marian B., 1949, JGF**
—63, Showa Cho, 1 Chome,

Hamadera, Sakai Shi Osaka Fu
(Tel. Hamadera 19) 大阪府堺市
濱寺昭和町 1 丁目 63 バーク

Boyack, Elder Robert N., 1949,
LDS—c/o Hosen Inami, 3 Cho-
me, Futaba Cho, Niigata Shi,
Niigata Ken 新潟縣新潟市二葉
町 3 丁目 伊南寶泉方 ボヤク

Boyle, Rev. & Mrs. Samuel E.,
(China), 1950, RPM—12, 2 Cho-
me, Ichinotani, Suma Ku, Kobe
P. O. Box 589 神戸市須磨區一
ノ谷 2 丁目 12 ボイル

Boyle, Rev. & Mrs. William P.,
1949, PS—1478 Shironomae,
Mikage Cho, Higashi Nada Ku,
Kobe (Tel. Mikage 2986) 神戸
市東灘區御影町城ノ前 1478

ボイル

Boynton, Mr. & Mrs. (RN) Allen
R., 1950, SDA—Manager Tokyo
Sanitarium-Hospital, 171 Ama-
numa 1 Chome, Suginami Ku
Tokyo (Tel. 39-0051; 39-4906)
東京都杉並區天沼 1 丁目 171

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Boynton, Miss Grace M. (China),
1950, ABCFM (IBC)—Kobe Jo-
gakuin, Okadayama, Nishinomi-
ya. On furlough 西宮市岡田山
神戸女學院 歸米中

ボイントン

Boyum, Miss Bernice C. (China),

1950, ELC—21 Maruyama Cho,
Bunkyo Ku, Tokyo (Tel. 86-0835)
東京都文京區丸山町 21 ボーヤム

Bradshaw, Rev. & Mrs. M. J., 1950,
SBC—352, 2 Chome, Nishi-Okubo,
Shinjuku Ku, Tokyo 東京都新
宿區西大久保 2 丁目 352

ブラッドショウ

Brady, Mr. & Mrs. John H. Jr.,
1950, PS—Shikoku Christian Col-
lege, Ikuno, Zentsuji, Kagawa
Ken (Tel. Zentsuji 425) 香川
縣善通寺町生野 四國キリスト教學
園 プレデー

Brannen, Rev. & Mrs. Noah, 1951,
ABF—261 Kotani, Shioya Cho,
Tarumi Ku, Kobe (Tel. 2209)
神戸市垂水區鹽屋町小谷 261

ブラネン

Branstad, Mr. Karl, 1924, PE—10
Rikkyo Dai Gaku, Ikebukuro, 3
Chome, Toshima Ku, Tokyo (Tel.
86-0002) 東京都豊島區池袋 3 丁
目 10 立教大學 ブランスタッド

Brege, Mr. Clifford, 1950, MSL—
20, 2 Chome Matsunami Cho,
Niigata Shi (Tel. 5526) 新潟市
松波町 2 丁目 20 ブレーギー

Bringerud, Rev. Gote, 1951, MCCC
—Swedish Mission, Kadotaya-
shiki, Okayama Shi 岡山市門
田屋敷 スエーデン・ミツシヨ内
プリングルト

Bringewatt, Rev. & Mrs. Ralph,
(China), 1951, MSL—49, Matsunami Cho, 3 Chome, Niigata Shi, Niigata (Tel. 5526)
新潟市松波町 3 丁目 49

プリンゲワット

Brink, Miss Suzanne H., 1950, RCA (IBC)—Karasumaru Dori, Imadegawa Agarui, Nishi Iru, Kamikyo Ku, Kyoto (Tel. Nishijin 0147) 京都市上京區今出川上ル西入ル烏丸通 プリンク

Brisbin, Rev. & Mrs. James E., 1949, JEM—Toki Machi, Kashiwazaki Shi, Niigata Ken 新潟縣柏崎市鯨波町 ブリスビン

Brittain, Miss Blanche, 1929, MC (IBC)—9 Nakakawaraga Cho, Hirotsaki, Aomori Ken (Tel. 842) 青森縣弘前市中瓦ヶ町9 ブリテン

Brixton, Miss Caroline, 1950, IND—1412 Magome Machi, Higashi 1 Chome, Ota Ku, Tokyo 東京都大田區馬込東 1 丁目 1412
ブリクストン

Broman, Mr. David, 1950, NTM—Toyohira Cho, Higashi 4 Chome, Sapporo Shi, Hokkaido 札幌市豊平町東 4 丁目
ブローマン

Broman, Mr. Paul, 1950, NTM—Toyohira Cho, Higashi 4 Chome, Sapporo Shi, Hokkaido 札幌市豊平町東 4 丁目

ブローマン

Brooke, Miss Ann, 1950, ASC—Nishidori, Hagiwara Machi, Yatsushiro Shi, Kumamoto Ken 熊本縣八代市萩原町西通り

ブルツクス

Brooks, Mrs. Berl, 1951, ASC—Fukuoka Kenci Apt, #5, 4 Chome, Taisho Machi, Omuta Shi 福岡縣大牟田市大正町 4 丁目 福岡縣營アパート第 5 號 ブルックス

Brown, Mr. & Mrs. Edward, 1950, IND—941, Komahashi, Otsuki, Yamanashi Ken (Tel. Otsuki 312) 山梨縣大月町駒橋 941 ブラウン

Brown, Dr. & Mrs. Frank, (China), 1949, PS—1, Yamada Cho, 3 Chome, Nada Ku, Kobe (Tel. Mikage 2760) 神戸市灘區山田町 3 丁目 1 ブラウン

Brown, Mr. & Mrs. Hugh (1951), FEGC—c/o Mr. Tsurumi 3811, Yoshida Machi, Chichibu Gun, Saitama Ken 埼玉縣秩父郡吉田町 3811 鶴見方 ブラウン

Browne, Mr. & Mrs. M. 1950, IND 633, Shimokotori, Takasaki Shi, Gumma Ken 群馬縣高崎市下小島 633

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Browning, Rev. (Ph. D.) & Mrs. (Ph. D.) Willis Paul, 1951, MC (IBC)—116, 6 Chome, Minami Cho, Aoyama, Minato Ku,

- Tokyo 東京都港區青山南町6丁目 116 ブラウニング
- Brownlee, Rev. & Mrs. Wallace,** 1951, EUB (IBC)—13, 4 Chome, Kudan, Chiyoda Ku, Tokyo
東京都千代田區九段4丁目13
ブラウンリー
- Bruinooge, Rev. & Mrs. Henry,** 1951, CRJM—299, 1 Chome, Ego-ta, Nakano Ku, Tokyo 東京都中野區江古田1丁目299
ブルウイノージ
- Bruun, Miss Anna,** 1951, FCM—Hon Maruoka, Sakai Gun, Fukui Ken 福井縣坂井郡本丸岡
ブルーン
- Brunner, Miss Kunigunde,** (Associate Missionary), (China), 1951, JGF—607 Kita, Takaishi Cho, Sempoku Gun, Osaka Fu (Tel. Hamadera 19) 大阪府泉北郡高石町北 607
ブルンナ
- Bruns, Mr. & Mrs.** 1947, 1949, EUB (IBC)—5946, Kanzaki, Tokiwa Cho, Mito 水戸市常盤町神崎 5946
ブランズ
- Brustad, Rev. & Mrs. Otto,** 1950, LBA—Nakamachi, Nishi Nago-yo, Akita Shi, Akita Ken 秋田縣秋田市西根小屋中町
ブルースタッド
- Bryant, Mr. & Mrs. Joseph Hill,** 1950, IND—2, No. 7, Sakae Cho,
- Shizuoka Shi 静岡市榮町7ノ2
ブライアント
- Brynt, Mr. Torsten,** 1951, SHM—S. H. M. Toyoura, Kuroiso Machi, Nasu Gun, Tochigi Ken
栃木縣那須郡黒磯町豊浦 瑞典聖潔教會
プリンテ
- Buchanan, Miss Elizabeth O.,** 1914, PS—116 Yagoto Cho, 2 Chome, Kasugai Shi, Aichi Ken
愛知縣春日井市八事町2丁目116
ブカナン
- Buckland, Miss Ruth,** 1925, PS—35 Minami Yoriki Cho, Kochi 高知市南興力町 35
バ克蘭ド
- Buckley, Mr. & Mrs. Earle M.,** 1952, YMCA, 2 of 35, 3 Chome, Denen Chofu, Ota Ku, Tokyo (Tel. 02-4897) 東京都太田區田園調布3丁目35ノ2
バクレ
- Buckwalter, Rev. & Mrs. (RN)** Ralph E. 1949, (M)—No. 13 Tsurugadai, Kushiro, Hokkaido
北海道釧路市鶴ヶ台 13
バックウォルター
- Budd, Mr. & Mrs. Henry F.** (China), 1949, PE—2 Rikkyo Dai Gaku, Ikebukuro, 3 Chome, Toshima Ku, Tokyo On furlough (Tel. 55-0126) 東京都豊島區池袋3丁目 立教大學 歸省中
バッド
- Budd, Mr. & Mrs. Howard,** 1948, IND—24 Oji Machi, 3 Chome,

Abeno Ku, Osaka 大阪市阿倍
野區王子町 3 丁目 24 バッド

Buell, Miss Constance (China),
1952 ABCFM (IBC)—Kobe Jo
Gakuin, Okadayama, Nishino-
miya 西宮市岡田山 神戸女學院
内 プーエル

Bullis, Rev. & Mrs. Harry A.,
1951, FM—Nagahama, Iwaya
Cho, Tsuna Gun, Hyogo Ken
(Tel. Iwaya 53) 兵庫縣津名郡岩
屋町長沼 ブリス

Bundy, Mrs. Christie Ann, 1949,
OYM—#60-4 Chome, Yamasaka
Cho, Higashi Sumiyoshi Ku,
Osaka (Tel. 79-2325) 大阪市東
住吉區山坂町 4 丁目 60

バンデー

Burnham, Miss Roselia, 1951,
JAM—Ikoma, Nara Ken 奈良縣
生駒 バーンナム

Burr, Miss Leona, (India, China),
1950, ABCFM (IBC)—Kobe Jo
Gakuin, Okadayama, Nishino-
miya (Tel. Nishinomiya 2264)
西宮市岡田山 神戸女學院内

バアー

Bush, Miss S. L. K., 1921, CMS
—17, Saneicho, Shinjuku Ku
Tokyo 東京都新宿區三榮町 17

ブッシュ

Butcher, Mr. & Mrs. Wm. F.,
1950, AG (Gt. B)—49 Miyamae

Cho, Kawasaki Shi, Kanagawa
Ken 神奈川縣川崎市宮前町 49

ブッチャー

Buttray, Mr. & Mrs. Stanley, 1950,
YJ—595, 2 Chome, Kamiochiai,
Shinjuku Ku, Tokyo 東京都新
宿區上落合 2 丁目 595 バトレイ

Byers, Miss Florence M., 1928, AG
—1-1743 Aza Tesaki, Sumiyoshi
Cho, Higashinada Ku, Kobe
(Tel. Mikage. 3803) 神戸市東灘
區住吉町字手崎 1743 ノ 1

バイヤース

Byler, Miss Gertrude M., 1927, MC
(IBC)—9 Nakakawaraga Cho,
Hirosaki, Aomori Ken
青森縣弘前市中瓦ケ町 9

バイラー

C

Cairns, Miss Bessie, (China), 1951,
UCC (IBC)—Eiwa Girl's School,
25 Nishi Kusabuka Machi, Shi-
zuoka Shi 静岡市西草深町 25
英和女學院内 ケレンズ

Calcote, Rev. & Mrs. Ralph V.,
1951, SBC—352, 2 Chome, Nishi-
Okubo, Shinjuku Ku, Tokyo
東京都新宿區西大久保 2 丁目 352
キャルコーテ

Caldwell, Mr. S. L., 1950, IND—
96 Takinogawa Machi, Kita Ku,
Tokyo 東京都北區瀧ノ川町 96

コルトウエル

Callaway, Rev. & Mrs. T. N.
(Hawaii), 1947, SBC—979 Hamamatsubara, Maedashi Oaza, Fukuoka 福岡市馬出大字濱松原 979
キャラウエイ

Campbell, Mr. & Mrs. Colis Foy,
1948, IND—29 Oimatsu Cho, Ni-shi Ku, Yokohama 横浜市西區 老松町 29
キャンベル

Campbell, Miss Vera, 1950, SBC—1177 Yoyogi-Uehara, Shibuya-Ku, Tokyo (Tel. 46-2347)
東京都澁谷區代々木上原 1177 ノ 3
キャンベル

Canfield, Elder Paul C., 1950, LDS—c/o Yutaka Okamoto, 11 Takasago Dori 2 Chome, Toyonaka Shi, Osaka Fu 大阪府豊中市高砂通2丁目11 岡本豊方
キャンフィールド

Cannon, Mr. & Mrs. Joseph L.,
1948, IND—Ishiuchi, Taga Machi, Ibaragi Ken 茨城縣多賀郡 多賀町石打
キャノン

Cannon, Mr. & Mrs. Russell Carroll, 1948, IND—Ibaragi Christian College, Omika, Kuji Machi, Ibaragi Ken (Tel. Kuji-hama 227) 茨城縣久慈町大甕 茨城キリスト教大學内
キャノン

Carey, Rev. & Mrs. (RN) E. F., 1947, UCC (IBC), 67 Agata Ma-

chi, Nagano Shi (Tel. Nagano 4362) 長野市縣町 67
ケリー

Carlow, Miss Margaret E., 1948, AG—77-11 Kita Shichihanchō, Sendai Shi (Tel. 7282) 仙臺市 北七番町 11 ノ 77
カーロー

Carlson, Mr. & Mrs. C. E. 1913, TEAM—169-2 Chome, Mabashi, Suginami Ku, Tokyo (Tel. 38-0204) 東京都區杉並區馬橋 2 ノ 169
カールソン

Carlson, Mr. & Mrs. Chester, 1949, TEAM—123 Hagiwara Machi, Masuda Gun, Gifu Ken 岐阜縣益田郡萩原町 123
カールソン

Carrell, Mr. & Mrs. William Lowell, 1950, IND—Uenohara Machi, Kitatsuru Gun, Yamana-shi Ken, (Tel. Uenohara 55)
山梨縣北都留郡上ノ原町
キャレル

Carrick, Mr. & Mrs. Malcolm, 1950, PN (IBC)—10 Shogoin, Higashi Machi, Sakyo Ku, Kyoto (Tel. Yoshida 7-2437) 京都市左京區聖護院東町 10
カリク

Carrico, Mr. & Mrs. Willis, 1950, TEAM—Shimagawara, Kitami-maki Mura, Kitasaku Gun, Nagano Ken 長野縣北佐久郡北御牧村島川原
カリコ

Carter, Mr. & Mrs. Ralph, NTM—167 Maruno-Uchi, Ueno Shi,

- Mie Ken 三重縣上野市丸ノ内
167 カーター
- Cary, Rev. & Mrs. Frank (P. I.),
1911, 1909, ABCFM (IBC) 56 Ku-
moi Cho, Nishinomiya (Tel. Ni-
shinomiya 3121) 西宮市雲井町
56 歸米中
ケーリー
- Cary, Mr. & Mrs. (M. D.) Otis,
1947, ABCFM (IBC)—Amherst
House, Doshisha University,
Kyoto (Tel. Kyoto 3-3736)
京都市上京區烏丸今出川上ル 相國
寺門前町 アーモスト館内
ケーリー
- Cassidy, Miss Bertha, (China)
1951, AAMS—971 Yodoyamachi,
Kurayoshi Cho, Tohaku Gun
Tottori Ken 鳥取縣東伯郡倉
吉町余戸谷町 971 キヤシデー
- Cauthen, Dr. & Mrs. Baker J.,
(China), 1951, SBC—Secretary
for the Orient, 1029 Seta Machi,
Tamagawa, Setagaya Ku, Tokyo
(Tel. Tamagawa 118-244)
東京都世田谷區玉川瀨田町 1029
コーセン
- Cederholm, Miss M., (RN) China,
1950, SMC—38 Shimogawara,
Numazu, Shizuoka Ken 沼津市
下河原 38 セデリホルム
- Chamberlain, Miss Dorothy, 1949,
TEAM—2798, Shimizu Cho,
- Choshi Shi, Chiba Ken 千葉市
銚子市清水町 2798
チエンバレン
- Chamberlain, Miss Phyllis, 1950,
TEAM—1428 Karuizawa Machi,
Nagano Ken 長野縣輕井澤町
1428
チエンバレン
- Chandler, Mr. & Mrs. Theodore
W. Jr., 1949, ABCFM (IBC)—On
furlough 歸米中 チャンドラー
- Chapman, Rev. & Mrs. E. N., 1916,
1917, PN (IBC)—1235 Shimo
Benzai Cho, Tsu Shi, Mie Ken
On furlough 三重縣津市辨財町
1235 歸省中 チャプマン
- Chapman, Rev. & Mrs. Gordon
K., 1921, PN (IBC)—Kita 7 jo
Nishi 6 Chome Sapporo,
Hokkaido (Tel. 3-3770)
北海道札幌市北七條西 6 丁目
チャプマン
- Chappel, Miss Constance, 1912,
UCC (IBC)—Tokyo Joshi Daiga-
ku, 124 Iogi, 3 Chome, Suginami
Ku, Tokyo (Tel. 39-2255)
東京都杉並區井荻町 3 丁目 124 東
京女子大學
チャペル
- Chappel, Miss Mary, 1912, UCC
(IBC)—Kodaira Machi, Kitata-
ma Gun, Tokyo (Tel. Kodaira 4
and 16) 東京都北多摩郡小平町
津田塾大學内
チャペル
- Charles, Rev. Billie M., 1952, ICFG

- Bible Agricultural School, Wakamatsucho, Chiba Shi (Tel. Yotsukaido 3) 千葉市若松町 902
聖書農學園内 チャールス
- Cheney**, Miss Alice, 1915, MC (IBC)—69 Shoto, Shibuya Ku, Tokyo (Tel. 46-1909) 東京都澁谷區松濤町 69 チニー
- Chesnut**, Rev. Arthur B., 1948, AG—26 Momozonocho, Nakano Ku, Tokyo (Tel. (Home) 38-0219, (Office) 38-1822) 東京都中野區桃園町 26 チエスナツト
- Ching**, Elder Lester, 1950, LDS—c/o Hosen Inami, 3 Chome, Futaba Cho, Niigata Shi, Niigata Ken 新潟市二葉町 3 丁目 伊南寶泉方 チン
- Christensen**, Elder Max, 1950, LDS—1604, Oaza Sawa Mura Minami, Matsumoto Shi, Nagano Ken 長野市松本市大字澤村南 1604 クリステンセン
- Christian**, Miss Adelaide, 1951, SDA—1966 Kamikawai Machi, Hodogaya Ku, Yokohama (Tel. Kawai 39) 横浜市保土ヶ谷區上川井町 1966 クリスチヤン
- Christian**, Miss Gwen, 1951, CA—Box 982 Central Post Office, Tokyo 東京都中央郵便局私書函 982 クリスチヤン
- Christmas**, Mrs. Doris, 1949, TEAM—166 2 Chome, Tera Machi, Takada Shi, Niigata Ken 新潟縣高田市寺町 2 ノ 166
クリスマス
- Christopher**, Rev. & Mrs. R. C., 1950, SPG—P.O. Box 6, Takamatsu 高松市高松局内私書函 6
クリストフア
- Chrysler**, Mr. & Mrs. Arthur, (1951), FEGC—c/o Tsuya Maruiwa 825 Kyodo Machi, Setagaya Ku, Tokyo 東京都世田ヶ谷區經堂町 825 丸岩方 クライスラー
- Clapp**, Miss Frances B., 1918, ABCFM (IBC)—Doshisha Joshi Daigaku, Nishi 8, Imadegawa Agaru, Karasumaru, Kamikyo-ku, Kyoto (Tel. Kyoto Nishi 147) 京都市上京區烏丸今出川上ル西入 クラップ
- Clark**, Rev. (Ph. D.) & Mrs. E. M. (S. America) 1920, PN (IBC)—(2/1103, 8 Chome, Koyama, Shinagawa Ku, Tokyo) (Tel. 08-0869) On furlough 東京都品川區小山 8 丁目 1103 ノ 2 歸省中 クラーク
- Clark**, Elder Jeremiah H., 1950, LDS—1151 Iwagami Cho, Maebashi Shi, Gumma Ken 群馬縣前橋市岩上町 1151 クラーク
- Clark**, Mr. & Mrs. Kenn, (1950) Hi-BA—761 Komaba Machi, Meguro Ku, Tokyo (Tel. 46-0521) 東京都目黒區駒場町 761
クラーク

- Clark, Mr. & Mrs. Martin B.**, 1950, IND—31 6 Chome, Nakamiya Cho, Asahi Ku, Osaka (Tel. 33-5493) 大阪市旭區中宮町6丁目31 クラーク
- Clark, Miss Thelma**, 1950, TEAM—1-265 Sengoku Machi, Toyama Shi, Toyama Ken 富山縣富山市千石町1ノ265 クラーク
- Clark, Rev. & Mrs. Winston T.** 1950, SDA—Japan Junior College, Showa Machi, Chiba Ken (Tel. Narawa 18) 千葉縣君津郡昭和町 クラーク
- Clarke, Rev. & Mrs. Coleman D.**, (Hawaii), 1948, SBC—50 Jodoji-Minamida Machi, Sakyo Ku, Kyoto 京都市左京區淨土寺南田町50 クラーク
- Clarke, Miss Eunice**, 1959, JEB—11, 5 Chome, Shiomidai Cho, Suma Ku, Kobe 神戸市須磨區汐見臺5丁目11 クラーク
- Clarke, Rev. & Mrs. R.**, 1951, SPG—St. Michael's School, 5 Nakayamate Dori, 3 Chome, Ikuta Ku, Kobe 神戸市生田區中山手通3丁目5 クラーク
- Classen, Miss Martha**, 1951, FECC—Shirahatayama, Hakuraku Machi, Kanagawa Ku, Yokohama 横浜市神奈川區白樂町白幡山 クラツセン
- Clausen, Miss Irene**, 1950, ASC—Nishidori Hagiwara Machi, Yatsushiro Shi, Kumamoto Ken 熊本縣八代市萩原町西通り クローセン
- Clement, Mr. & Mrs. John J.**, 1933, AG—430-1 3 Chome, Komagome, Toshima Ku, Tokyo (Tel. 86-5115) 東京都豊島區駒込3丁目1ノ430 クレメント
- Clench, Miss Marguerite**, 1923, Honorary (late MSCC)—5083 Takasho Machi, Ueda Shi, Nagano Ken 長野縣上田市鷹匠町5083 クレンチ
- Clifford, Elder Alfred Floyd**, 1950, LDS—c/o Masa Niita, Minami Yokka Machi, Sanjo Shi, Niigata Ken 新潟縣三條市南四日町新田マサ方 クリフオールド
- Clugston, Rev. & Mrs. Donald A.** (China), 1949, UCC (IBC)—4 Kwansei Gakuin, Nishinomiya On furlough (西宮市上ヶ原 關西學院内) 歸米中 クラグストン
- Coaldrake, Rev. & Mrs. Frank W.**, 1947, 1950, CE (Aus)—Australian Anglican Mission, Seikokai Izu Dendo Mission, 960 Shimouchi, Oka Ku, Ito Shi (Tel. Ito 3025) 伊東市岡區下内960 日本聖公會伊豆傳道ミツシヨン コールドレイク
- Cobb, Rev. & Mrs. John B.**, 1918, MC (IBC)—Kitanagasa Dori, 4

- Chome, Ikuta Ku, Kobe** (Tel. 2- 2961) 神戸市生田區北長狹通 4丁目 カーブ
- Cogswell, Rev. & Mrs. James A.**, 1949, PS—439 Nakafu, Marugame, Kagawa Ken (Tel. Marugame 455) 香川縣丸龜市中府 439 カグスウエル
- Colberg, Miss Lois** (RN), 1950, ALM—628-7 Chome, Ujina Machi, Hiroshima 広島市宇品町 7丁目 628 コールベック
- Cole, Mr. & Mrs. Harold W.**, 1937, IND—31-6 Chome, Nakamiya Cho, Asahi Ku, Osaka (Tel. Joto 5493) 大阪市旭區中宮町 6丁目 31 コール
- Coleman, The Rev. Robert H.**, 1951, PE—4024 Honcho, Tokuyama Shi 徳山市本町 4024 コールマン
- Collins, Rev. & Mrs. Jacob F.**, 1950, OBSC—No. 23 Nishi Maei, Azabu, Minato Ku, Tokyo (Tel. 45-2738) 東京都港區麻布西町 23 コリンズ
- Collins, Mr. Tim**, 1949, ASC—2 Chome 20, Sen Kawa Machi, Toshima Ku, Tokyo (Tel. 6-95-4270) 東京都豊島區千川町 2丁目 20 コリンズ
- Colston, Miss Augusta**, 1951, FEGC—Shirahatayama, Hakura-ku Machi, Kanagawa Ku, Yokohama 横浜市神奈川區白樂町 白幡山 コールストン
- Combs, Miss Marion**, (China), 1950, SCBM—P.O. Box 761, Kobe 神戸市三宮郵便局私書函 761 コームス
- Cook, Miss Dulcie**, 1930, UCC(IBC) —22 Sakuragi-Kunoshoji, Tera Machi, 3 Chome, Kanazawa Shi (Tel. 3-0163) 金澤市寺町 3丁目 櫻木九ノ小路 22 クツク
- Cook, Mr. Roderick Norman**, 1951, NTM—Minami-odori, 3 Chome, Haboro Machi, Tomamae Gun, Hokkaido 北海道苫前郡羽幌町南大通 3丁目 クツク
- Cooke, Lt. Col. & Mrs. T. T. S.**, 1948, CJPM—10 Ichinotsuto, Maebashi, Gumma Ken 群馬縣前橋市一ノ坪 10 クツク
- Cooper, Elder Cherril D.**, 1950, LDS—c/o Mr. K. Kamotani, 373-1 Furuta Machi, Furue, Hiroshima 広島市古田町古江鴨谷方 クーパー
- Cooper, Miss Lois**, (China), 1929, MC (IBC)—Hiroshima Jo Gakuin, Kaminagarekawa Cho, Hiroshima 広島市上流川町 広島女學院内 クーパー
- Cootc, Miss Grace**, 1951, JAM—

- Ikoma, Nara Ken** 奈良縣生駒
クート
- Cooté, Rev. (D. D.) & Mrs. Leonard W., 1913, JAM—Ikoma, Nara Ken** 奈良縣生駒 クート
- Copeland, Rev. & Mrs. E. L., 1949, SBC—Seinan Gakuin, Nishijin Machi, Fukuoka** 福岡市西新町 西南學院大學内
コーブランド
- Cornelius, Miss D., 1951, OMF—2531, Karuizawa, Nagano Ken** 長野縣輕井澤 2531 コーネリアス
- Counts, Mr. & Mrs. W. A. (Korea), 1950, WT—153 Iseyama Cho, Naka Ku, Nagoya** 名古屋市中區伊勢山町 153 カウンツ
- Cowan, Miss Kathleen 1952, ACF—Ishiyama Gakuin, Aizu Wakamatsu, Fukushima Ken** 福島縣若松市甲賀町 50 石山學園内
コーワン
- Craig, Miss Mildred E., 1947, CBFMS—On furlough, c/o CBFMS, 352 Wellington Avenue Chicago 14, Illinois** 歸米中 クレイグ
- Craig, Mr. & Mrs. Paul E., 1949, IND—Emmaus Bible Correspondence Courses, 123 Kashiwagi, 1 Chome, Shinjuku Ku, Tokyo. (Residence: 1875 Kichijoji, Musashino, Tokyo)** 東京都新宿區柏木町 1 丁目 123 クレイグ
- Crané, Elder Boyd L., 1951, LDS** —c/o Itoko Higuchi, 40 Naka 1 Chome, Tezukayama, Abeno Ku, Osaka 大阪市阿倍野區帝塚山中 1 丁目 40 樋口糸子方 クレーン
- Crawford, Mr. & Mrs. Coy, 1951, NTM—Nabari Machi, Mie Ken** 三重縣名張町 クロフオード
- Creer, Rev. & Mrs. Raymond D. 1950, CBFMS—57 Osaka Cho, Aomori Shi, Aomori Ken** 青森縣青森市小坂町 57 クリール
- Crew, Miss Angie (Near East), 1923, ABCFM (IBC) Kobe Jogakuin, Okadayama, Nishinomiya** 西宮市岡田山 神戸女學院 歸米中
クルー
- Croskrey, Miss Dorothy E., 1949, MC (IBC)—69 Shoto Cho, Shibuya Ku, Tokyo (Tel. 46-1909)** 東京都澁谷區松濤町 69
クロスキー
- Croyle, Miss Winifred B., (1950), ICEF—15 4 Chome, Yakushi Dori, Nada Ku, Kobe** 神戸市灘區藥師通 4 丁目 15 クロイル
- Cuddeback, Miss Margaret, 1931, ABF—1100 Shinmen, Toyonaka Shi, Osaka** 大阪府豊中市新免 1100 カデバツク
- Culpepper, Dr. & Mrs. Robert H., 1951, SBC—352, 2 Chome, Nishi-Okubo, Shinjuku Ku, Tokyo** 東京都新宿區西大久保 2 丁目 352
カルペパー

Cunningham, Mrs. W. D., 1901,
YJ—16 2 Chome, Wakaba Cho,
Shinjuku Ku Tokyo (Tel. 35-2422)
東京都新宿區若葉町 2 丁目 16

カニンガハム

Currell, Miss Susan McD., 1921,
PS—35 Minami Yoriki Cho, Ko-
chi 高知市南與力町 35

カーレル

Curric, Mr. & Mrs. James B.,
1949, IND—9312 Fuchu Machi,
Kitatama Gun, Tokyo 東京都
北多摩郡府中町 9312

カリ

Curry, Miss Olive, 1923, MC(IBC)
Kwassui College, 12 Higashi
Yamate, Nagasaki (Tel. 1416)
長崎市東山手町 12 活水短期大學内

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1949, IND—1409 Magome Machi,
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1-2 Chome, Kitazawa Cho, Se-
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4 Chome, Kudan, Chiyoda Ku,
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Suma Ku, Kobe 神戸市須磨區
汐見臺町5丁目11 ザマウント方
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Davidson, Lt. Colonel Charles F.,
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Jimbocho, Kanda, Chiyoda Ku,
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代田區神田神保町2丁目17 救世
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Jr. 1949, CN—193 Sangenjaya
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北方大和町274 ドーソン

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Cho, Higashi Ku, Nagoya (Tel.
4-3223) 名古屋市東區徳川町3丁
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- Dornon**, Mr. Ivan, 1950, MC(IBC)—43 Chokyuji Machi, Kita Ku, Nagoya (Tel. 4-6425) 名古屋市北區長久寺町 43
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3 Chome, Showa Cho, Ateno Ku,
Osaka 大阪市阿倍野區昭和町中
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Edgerton, Miss Daisy, 1949, UCMS
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Englund, Mr. & Mrs. William,
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 802 Protestant Christian Center,
 No. 2, 4 Chome, Ginza, Chuo Ku,
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3 丁目 立教大學 ファーク

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Fast, Miss Alice, 1950, MCC—7
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Feely, Miss Gertrude (Ed. D.
Philippines), 1931, MC (IBC)—35
Nakayamate Dori, 4 Chome, I-
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神戸市生田區中山手通 4 丁目 35
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30 Kakyoin Dori, Sendai Shi,
Miyagi Ken 宮城縣仙臺市花京
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佐世保市城山町 180

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Shi, Niigata Ken 新潟縣柏崎市
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南薬院 福岡女學院宣教師館
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Gun, Shiga Ken 滋賀縣神崎郡五
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Imazato Cho, Shirogane Shiba,
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今里町 42 明治學院内
フラーテ
- Fleenor, Mr. & Mrs. Julius, IND**
—500 4 Chome, Mabasi, Sugina-
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橋 4 丁目 500 フリノール
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Box 113, Kyoto 京都私書函 113
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—229 Nishi Nagano Machi, Na-
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西長野町 229 フォーステル
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College, Omika Kuji Machi,
Ibaragi Ken (Tel. Kujihamma 227)
茨城縣久慈郡久慈町大壺 茨城キリ
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(Tel. Kujihamma 227) 茨城縣久
慈郡久慈町大壺 茨城キリスト教大
學内 フォックス

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FEGC—76, 3 Chome, Dai Machi,
Hachioji Shi, Tokyo (Tel.
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1909, FEGC—Minami-horibata,
Matsuyama Shi, Shikoku (Tel.
Matsuyama 1009) 四國松山市南
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長野縣軽井澤 2531

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Okadayama, Nishinomiya (Tel.
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山 神戸女學院内 フライハイト

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TEAM—38-1 Chome, Ando, Shi-
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ABF—550 1 Chome, Totsuka
Machi, Shinjuku Ku, Tokyo (Tel.
33-3687) 東京都新宿區戸塚町 1
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MBC—59 Takabachi Cho, 4 Jo-
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Osaka Fu (Tel. Ikeda 210)

大阪府池田市石橋莊園四條通 尊鉢

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 —12 Yamamoto Dori, 4 Chome,
 Ikuta Ku, Kobe 神戸市生
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 ULCA—303, 3 Chome, Hyakunin
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 33 Chikara Machi, 4 Chome,
 Higashi Ku, Nagoya (Tel. Higa-
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 MBC—59 Takabachi Cho, 4 Jo-
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 Osaka Fu (Tel. Ikeda 210)
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Galaska, Rev. & Mrs. Chester,
 1951, ABF—209 3 Chome, Kita-
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 kyo 東京都品川區北品川 3 ノ
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 nami Ku, Tokyo (Tel. 38-0204)
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 1949, NLM—121 Sotonakahara
 Cho, Matsue, Shimane Ken
 島根縣松江市外中原町 121
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 PE—Rikkyo Jogakko, Kugaya-
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 kyo (Tel. 39-0118) 東京都杉並
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Baba Cho, Otsu Shi, Shiga Ken
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神出馬場町 217

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Taguma Mura, Sawara Gun,
Fukuoka 福岡縣早良郡田隈村千隈

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Ashiya Shi 芦屋市西山町
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原町 2189

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キリスト教大學内 ゲルハード

Germany, Rev. & Mrs. Charles H.,
1947, MC (IBC)—506 Kamojima
Cho, Oe Gun, Tokushima Ken
(Tel. Kamojima Cho 153) On
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506 歸省中

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Horinouchi, 1 Chome, Suginami
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1947, SBC—149 Osaka Kamino
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天王寺區逢坂上ノ町 149

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Ishibashi Soen, Ikeda Shi, Osaka
Fu (Tel. 210) 大阪府池田市石橋
荘園四條通尊鉢町59 ガンサー
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1949, IND—Yoyogi, P.O. Box No.
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ABCFM (IBC)—Karasumaru, I-
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Haig, Miss Mary, (Formosa & New Foundland), 1920, UCC (IBC)—69 Agata Machi, Nagano (Tel. Nagano 4363) On furlough (長野市縣町 69) 歸省中

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Hailstone, Miss M. E., 1920, SPG—Koran Jo Gakko, 1046, 7 Chome, Hiratsuka, Shinagawa Ku, Tokyo (Tel. 08-4736) On furlough 東京都品川區平塚 7 丁目 1046 香蘭女學校内 歸省中

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Hainer, Rev. Meredith C., 1951, OMS—391, 3 Chome, Kashiwagi, Shinjuku, Tokyo (Tel. 37-3664) 東京都新宿區柏木町 3 丁目 391

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Hamilton, Rev. & Mrs. E. H. (China), 1951, PS—112 Yamamoto Dori, 4 Chome, Ikuta Ku, Kobe (Tel. Fukiai 1887) 神戸市生田區山本通 4 丁目 112

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Hamilton, Miss Florence, 1914, Honorary, (late M.S.C.C.)—5083 Takasho Machi, Ueda Shi, Nagano Ken 長野縣上田市鷹匠町 5083

ハミルトン

Hamilton, Miss Gertrude, 1917,

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353 Nakazato Cho, Kita Ku, Tokyo (Tel. 82-1555) 東京都北區
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Highfill, Miss Virginia, 1950, SBC—1177 Yoyogi-Uehara, Shibuya Ku, Tokyo (Tel. 46-2347) 東京都澁谷區代々木上原 1177

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富士宮市大宮 1675

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M., 1951, ELC—35 Komagome,
Hayashi Cho, Bunkyo Ku, Tokyo
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1177 Yoyogi-Uehara, Shibuya Ku,
Tokyo (Tel. 46-2347) 東京都澁
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Nagano Ken (Tel. Inariyama
215) 長野縣稲荷山町 198

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Tamagawa 118-244) 東京都
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1949, SBC—55, Oiwa, Shizuoka
Shi. 静岡市大岩町 55

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6 Chome, Nishinari Ku, Osaka
大阪市西成區南開町 6 ノ 14

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Houston, Miss Lyda S. (China)
1951, ABCFM (IBC)—56 Kumoi
Cho, Shukugawa, Nishinomiya
(Tel. Nishinomiya 1803) 西宮市
夙川雲井町 56

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Azabu, Minato Ku, Tokyo (Tel.
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274) 京都市上京區下板倉町小山
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ULCA—303-3 Chome, Hyakunin
Machi, Shinjuku Ku, Tokyo
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Cho, Setagaya Ku Tokyo (Tel.
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882) 東京都世田谷區東玉川町
141, 鎌倉市小町386 ヒューズ
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町27ノ9 中川正吉方
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本町428 ハンター
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中市南壽木419 梅花女學院
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Ichinotani, Suma Ku, Kobe
P.O. Box 589 神戸市須磨區一ノ
谷2丁目12 ハストン
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1951, CBFMS—500-4 Chome,
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4 丁目 500 フーテンロック

Hyde, Miss Jean (England), 1951,
WT—772 Shinohara Cho, Koho-
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1950, ELC—222 Otowa Cho, 2
Chome, Shizuoka Shi, Shizuoka
Ken 静岡県静岡市音羽町2丁目222
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廣尾町 14 ノ 2 イガラシ

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W., 1909, MC(IBC)—116, 6 Chome,
Minami Cho, Aoyama, Mi-
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東京都港区青山南町 6 丁目 116
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4702) 東京都豊島區雑司が谷 1 丁
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Isaac, Elder Clyde K., 1950, LDS
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125 野島雪子方 アイザックス

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Ku, Kobe 神戸市垂水区東垂水
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新潟縣長岡市北中島1丁目 十見方
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愛知縣愛知郡鳴海町宇宿地 117
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- Johnson, Mr. & Mrs. Gerald,** 1949, TEAM—Box 55, Shizuoka Shi 静岡市郵便局私書函 55 ジョンソン
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- Johnson, Mr. & Mrs. Gordon S.,** 1951, EMCA—3 Chome, Gakko Cho, Nagaoka, Niigata Ken (Tel. Nag. 2753) 新潟縣長岡市學校町 3 丁目 ジョンソン
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- Johnson, Miss Johnni,** 1951, SBC 1177 Yoyogi-Uehara, Shibuya Ku, Tokyo (Tel. 46-2347) 東京都澁谷區代々木上原 1177 ジョンソン
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- Johnson, Mr. & Mrs. Keith,** 1948, MC (IBC)—Kwansai Gakuin, Nishinomiya 西宮市上ヶ原 關西學院 ジョンソン
- Johnson, Miss Mary,** 1951, IBPFM

273, 1 Chome, Horinouchi, Suginami Ku, Tokyo (Tel. 38-0017)

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Johnson, Mr. & Mrs. Spencer, 1950, NIM—29 Ohmachi, Itoigawa Machi, Niigata Ken 新潟縣糸井川町29

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Johnsrud, Rev. & Mrs. Leroy A., 1950, ELC—356 Nagori Cho, 1 Chome, Hamamatsu, Shizuoka Ken 静岡縣濱松市名残町1丁目356

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Johnston, Mr. & Mrs. Richard, 612 Karuizawa, Nagano Ken

長野縣輕井澤612

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Jones, Miss Gladys, 1950, CBFMS

—Ono Mura, Futaba Gun, Fukushima Ken 福島縣雙葉郡大野村

ジョーンズ

Joseph, Mr. Kenneth, 1951, TEAM

1062, Karuizawa Machi, Nagano Ken 長野縣輕井澤町1062

ジョセフ

Joseph, Rev. Kenny, 1951, TEAM,

YFC—1190 Karuizawa Machi, Nagano Ken 長野縣輕井澤1190

ジョセフ

Jossang, Mr. & Mrs. Lais (China), 1950, NLM—121 Soto Nakahara Cho, Maisue, Shimane Ken

島根縣松江市外中原町121

ヨツサング

Juergensen, Mrs. C. F., AG—1666 Takinogawa Machi, Kita Ku, Tokyo (Tel. 96-2217) 東京都北區瀧ノ川町1666

ジェルゲンセン

Juergensen, Miss Marie, 1942 AG—1666 Takinogawa Machi, Kita Ku, Tokyo (Tel. 96-2217)

東京都北區瀧ノ川町1666

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Juergensen, Mrs. Nettie, AG—7-3 Chome, Amatsuka, Nishi Ku, Nagoya 名古屋市西區天塚町3丁目7

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K

Kaanaana, Sister Kahanemau, 1951, LDS—c/o N. Furuzawa. 959 Shinmen Toyonaka Shi, Osaka Fu 大阪府豊中市新免959
古澤方 カアナアナ

Kamikawa, Rev. & Mrs. Aigi, 1949, UCMS (IBC)—Sei Gakuin, 353 Nakazato Cho, Kita Ku, Tokyo (Tel. 82-1555) 東京都北區中里町353 聖學院内 カミカワ

Kamitsuka, Rev. & Mrs. Arthur, 1949, PN(IBC)—No. 13, Nakano-shima, Sapporo Shigai, Hokkaido

北海道札幌市外中ノ島 13

カミツカ

Kanagy, Rev. & Mrs (RN) Lee H.,
1951, (M)—No. 539, 4 Chome,
Koenji, Suginami Ku, Tokyo
(Tel. 38-2708) 東京都杉並區高
圓寺 4 丁目 539 カナジー

Kanahele, Elder George, 1950, LDA
c/o Mr. Akira Fujimori, 3 Sakai
Machi, Kofu Shi, Yamanashi
Ken 山梨縣甲府市境町 3 藤森
明方 カナヘレ

Kaneshiro, Miss Kimiko, (1950),
FEGC—339, 1 Chome, Zoshigaya,
Toshima Ku, Tokyo (Tel. 33-
4702) 東京都豊島區雑司ヶ谷 1 丁
目 339 カネシロ

Kaneshiro, Miss Tomi, 1951,
FEGC—Shirahatayama, Hakura-
ku Machi, Kanagawa Ku, Yoko-
hama 横濱市神奈川區白楽町
白幡山 カネシロ

Kanetsuna, Elder Hideo, 1949,
LDS—c/o Shokichi Nakagawa,
27-9 Motokoi Cho, Chigusa Ku,
Nagoya 名古屋市千種區元
古井町 27 ノ 9 中川正吉方

カネツナ

Karlson, Miss Florence, 1950,
TEAM—c/o Amaya Shizuka, 165
Imaizumi, Toyama Shi, Toyama
Ken 富山縣富山市今泉 165 雨谷
静方 カールソン

Karnef, Rev. & Mrs. Edward C.,
1951, OBSC—Nagamine Yama,
Oishi, Nada Ku, Kobe 神戸市灘
區大石長峰山 カーネス

Kauai, Sister Lorraine, 1950, LDS
c/o N. Furuzawa, 959 Shinmen,
Toyonaka Shi, Osaka Fu
大阪府豊中市新免 959 古澤方
カウイ

Kawashima, Miss Tamie, 1951,
JGF—63 Showa Cho, 1 Chome,
Hamadera, Sakai Shi, Osaka Fu
(Tel. Hamadera 19) 大阪府堺市
濱寺昭和町 1 丁目 63 河島

Kelstrom, Rev. & Mrs. Vernon E.,
1947, SDA—11 Nakajimadori, 3
Chome, Fukiai Ku, Kobe (Tel.
20537) 神戸市群合區中島通 3 丁
目 11 ケルストロム

Keltie, Mrs. Thelma (N. Z., Aus.)
1951, WT—111 Minami Kawa-
hori Cho, Tennoji Ku, Osaka
大阪市天王寺區南河堀町 111

ケルデー

Kennedy, Miss Helen J., 1950,
JEM—c/o Iizuka, Nakahama,
Kashiwazaki Shi, Niigata Ken
新潟縣柏崎市巾濱 飯塚方

ケネディ

Kennedy, Mr. & Mrs. A. R., 195
2, OMF—2531, Karuizawa, Na-
gano Ken 長野縣輕井澤 2531

ケネディ

Kennedy, Mr. & Mrs. Hugh, 1949,

- JIM**—3 Higashi Hon Machi, Shimogamo, Sakyo Ku, Kyoto
京都市左京區下鴨東本町 3
ケネディ
- Kenney**, Elder Kenneth, 1950, LDS—397 Suwa Machi, Yamagata Shi, Yamagata Ken
山形市諏訪町 397 ケニー
- Kiel**, Miss Janet R. (1950), ICEF 15, 4 Chome, Yakushi Dori, Nada Ku, Kobe 神戸市灘區藥師通 4 丁目 15 キール
- Kilbourn**, Rev. & Mrs. E. L. (Korea, China, Formosa), 1918, OMS—391, 3 Chome, Kashiwagi, Shinjuku Ku, Tokyo (Tel. 37-3664) 東京都新宿區柏木町 3 丁目 391 キルボレン
- Kilbourne**, Rev. & Mrs. E. W. (China, Korea), 1950, OMS—391, 3 Chome, Kashiwagi, Shinjuku Ku, Tokyo (Tel. 37-3664) 東京都新宿區柏木町 3 丁目 391 キルボレン
- Kinnett**, Miss Jane, 1951, IND—75-6 Chome, Nakamiya Cho, Asahi Ku, Osaka 大阪市旭區中宮町 6 丁目 75 キネット
- Kiper**, Miss Sarah Jane, 1950, CBFMS—68 Umedate Cho, Yamagata Shi, Yamagata Ken
山形市梅立町 68 キパー
- Kivle**, Rev. & Mrs. Per (China), 1950, LFC—1331, Tonomachi, Matsuzaka Shi, Mie Ken
三重縣松阪市殿町 1331 ギブレ
- Kjollestad**, Rev. & Mrs. Steinar (China), 1950, NMS—15, 3 Chome, Teizukayama, Nishi, Sumiyoshi Ku, Osaka 大阪市住吉區帝塚山西 3 丁目 15 ショーレスダール
- Kleinjans**, Mr. & Mrs. Everett (China), 1951, RCA (IBC)—Shirokane Shiba, Minato Ku, Tokyo (Tel. 49—6187) 東京都港區芝白金 明治學院内 クラインヤンス
- Knabe**, Miss Elizabeth, (China, India), 1951, ABF—Tokyo Joshi Daigaku, 124 Iogi, 3 Chome, Suginami Ku, Tokyo (Tel. 39-2255) 東京都杉並區井荻町 3 丁目 124 東京女子大學内 クナープ
- Knox**, Miss Martha, 1950, SBC—1177 Yoyogi-Uehara, Shibuya Ku, Tokyo (Tel. 46-2347) 東京都澁谷區代々木上原 1177 ノックス
- Knudten**, Rev. (Ph. D.) & Mrs. A. C., 1920, ULCA—921, 2 Chome, Saginomiya, Nakano Ku, Tokyo (Tel. 39 4626) 東京都中野區鷺ノ宮 2 丁目 921 クヌーテン
- Knutson**, Pastor & Mrs. Alton T., 1951, ELC—20-2 Chome, Tokiwadai, Itabashi Ku, Tokyo

東京都板橋區常盤臺 2 丁目 20

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Koets, Miss Magdalena, 1951, CRJM—299, 1 Chome, Egota, Nakano Ku, Tokyo 東京都中野區江古田 1 丁目 299

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Koltenson, Miss Bertha (China), 1950, SCBM—1594-7 Yuasa Machi, Arita Gun, Wakayama Ken 和歌山縣有田郡湯淺町 1594 ノ 7

コオルベンソン

Koolau, Sister Dorothy, 1950, LDS—275 Namie Cho, Takasaki Shi, Gumma Ken 群馬縣高崎市並榎町 275

コーラウ

Koyama, Mr. Seichi, 1951, CA—Box 982, Central Post Office, Tokyo 東京都中央郵便局私書函 982

コヤマ

Kraay, Mr. Louis, 1950, RCA (IBC)—65 Okaido, 3 Chome, Matsuyama (Tel. Matsuyama 394) 松山市大街道 3 ノ 65

クレイ

Kramer, Miss Lois, 1917, EUB (IBC)—500 1 Chome, Shimo Ochiai, Shinjuku Ku, Tokyo (Tel. 95-5031) 東京都新宿區下落合 1 丁目 500

クレーマ

Krause, Miss Dorothy, 1950, CBFMS—Yuzawa Machi, Okachi Gun, Akita Ken 秋田縣雄勝郡湯澤町

クラウス

Krauss, Miss Anne Paxson, 1949, IBPFM—273, 1 Chome, Horinouchi, Suginami Ku, Tokyo (Tel. 38-0017) 東京都杉並區堀ノ内 273

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Kreps, Rev. & Mrs. Leslie, 1950, MC(IBC)—116, 6 Chome Aoyama Minami Cho, Minato Ku, Tokyo (Tel. 48-6201) 東京都港區青山庇町 6 丁目 116

クレップス

Kreyling, Rev. & Mrs. Paul C. (China), 1949, MSL—267, Takanaha 4 Chome, Omiya Shi, Saitama Ken 埼玉縣大宮市大字高鼻町 4 丁目 267

クレイリング

Kriete, Rev. (D. D.) & Mrs. Carl D., 1911, E & R (IBC)—648 Hiratsuka Cho, 2 Chome, Shinagawa Ku, Tokyo (Tel. 08-6279)

東京都品川區平塚町二丁目 648

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Kristerson, Miss Ruth E. (RN) 1951, EMCA—1068-3 Chome, Matsubara Machi, Setagaya Ku, Tokyo (Tel. 32-1411) 東京都世田谷區松原町 3 丁目 1068

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Kubota, Elder James, 1951, LDS—14-2 Hiroo Cho, Azabu, Mina-

- to Ku, Tokyo 東京都港区
麻布廣尾町 14 ノ 2 クボタ
- Kuecklich**, Miss Gertrude, 1922,
EUB (IBC)—Aisenryo Evangelic-
al Orphanage, Raiha Mura, Kita-
saitama Gun, Saitama Ken (Tel.
Kazo 311) 埼玉縣北埼玉郡禮羽
村大字禮羽 愛泉寮 キュツクリヒ
- Kuehl**, Mr. & Mrs. Delbert, 1951,
TEAM—1413, Karuizawa Ma-
chi, Nagano Ken 長野縣輕井澤
町 1413 キール
- Kwak**, Elder Richard, 1950, LDS
—c/o Seiichi Kanazawa, 14 Ki-
tamachi, Muroran Shi, Hokkaido
北海道室蘭市北町 14 金澤清一方
クワク
- Kyle**, Miss Rebecca, 1948, IND—
1409, 1 Chome, Magome Cho, O-
ta Ku, Tokyo (Tel. 06-2328)
東京都大田區馬込町 1 丁目 1409
カイル
- L**
- Lancaster**, Miss Cecile (Hawaii),
1920, SBC—Seinan Jo Gakuin,
Itozu, Kokura 小倉市到津西南
女學院内 ランカスター
- Landolt**, Dr. George, 1951, PS—
Shikoku Christian College, Iku-
no, Zentsuji, Kagawa Ken (Tel.
Zentsuji 425) 香川縣善通寺生野
ランドルト
- Lane**, Miss Dorothea, 1951, SBC—
1029, Seta Machi, Tamagawa,
Setagaya Ku, Tokyo (Tel. Tama-
gawa 118-244) 東京都世田ヶ谷
區玉川瀬田町 1029 レイン
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1930, EUB (IBC)—405 Miyatani,
Kikuna Cho, Kohoku Ku, Yoko-
hama (Tel. 4-3167)
横濱市港北區菊名町宮谷 405
ラング
- Lange**, Mr. William, 1951, MSL—
860, 4 Chome, Shimomeguro,
Meguro Ku, Tokyo 東京都目黒
區下目黒 4 丁目 860 ラング
- Langer**, Rev. & Mrs. David, 1951,
LBA—65, 2 Chome, Aoyama,
Akasaka, Minato Ku, Tokyo
(Tel. 86-2668) 東京都港区赤坂青
山 2 丁目 65 ランガー
- Lant**, Miss Mary Jo, 1947, TEAM
—1507 Uchikawashinden, Kuri-
hama Kaigan, Yokosuka Shi
(Tel. Kurihama 304) 横須賀
市九里濱海岸内川新田 1507
ラント
- Larlee**, Mr. & Mrs. Charles, 1950,
TEAM—#1369, Karuizawa Ma-
chi, Nagano Ken 長野縣輕井澤
町 1369 ラリー
- Larm**, Miss Leona (RN), 1949,
BGCA—5439, 3 Chome, Minami
Cho, Nerima Ku, Tokyo 東京

都練馬區南町 3 丁目 5439 ラーム

Larsor, Mr. & Mrs. Howard, 1951, ASC—Tachibana Farm, Nakayama, Mitsuhashi Mura, Yamato Gun, Fukuoka Ken (Tel. Setaka 36) 福岡縣山門郡三橋村 中山 橋農園 ラーソン

Latta, Miss Jean, 1950, NTM—503 Ichinosawa Machi, Utsunomiya Shi, Tochigi Ken 栃木縣宇都宮市一ノ澤町 503 ラータ

Laug, Mr. & Mrs. George, 1948, TEAM—1934, 1 Chome, Tamagawa, Todoroki, Setagaya Ku, Tokyo 東京都世田谷區玉川等々力町 1 丁目 1934 ローグ

Lawson, Miss Dorothy M., 1949, PN (IBC)—500, 1 Chome, Shimo Ochiai, Shinjuku Ku, Tokyo (Tel. c/o Kramer 95-5031) 東京都新宿區下落合 1 丁目 500 ローソン

Lawyer, Mr. & Mrs. Virgil H., 1948, IND—Ibaraki Christian College, Omika, Kuji Machi, Ibaraki Ken (Tel. Kujihamma 227) 茨城縣久慈郡久慈町大連 茨城キリスト教大學内 ローヤ

Layder, Miss Frances, 1951, CA—Box 982 Central Post Office, Tokyo 東京都中央郵便局私書函 982 レイデン

Lea, Miss L. E., 1927, SPG—21, 2

Chome, Yamamoto Dori, Ikuta Ku, Kobe 神戸市生田區山本通 2 丁目 21 リー

Lean, Miss Ruby (England) 1951, WT—772 Shinohara Cho, Kohoku Ku, Yokohama 横濱市港北區篠原町 772 リーン

Leeman, The Rev. Judson, S., MD, 1950, PE—St. Luke's International Hospital, 19 Akashi Cho, Chuo Ku, Tokyo (Tel. 83-1927) 東京都中央區明石町 19 聖ルカ國際病院 リーマン

Leeper, Mr. & Mrs. Dean, 1948, YMCA—7 2 Chome, Fujimicho, Chiyoda Ku, Tokyo (Tel. 33-4262) (Office Tel. 25-5200-01) 東京都千代田區富士見町 2 丁目 7 リーパー

Leith, Miss Isabel, 1933, UCC (IBC) —#14, Shiritarcsaka Dori, Kanazawa Shi On furlough (金澤市尻垂坂 14) 歸省中 レイス

Leiny, Miss Jennie (China), 1950, NTM—P.O. Box No. 7, Iwayado Machi, Iwate Ken 岩手縣江刺郡岩谷堂町私書函 7 リーン

Lenschow, Miss Norma (RN) (China), 1949, Nishi 23 Chome, Minami 9 Jo, Sapporo, Hokkaido 札幌市南九條西 23 丁目

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- Libbon**, Miss Winifred P., 1951, AFSC—Neighborhood Center, 8 Kita 1 Chome, Shimouma Cho, Setagaya Ku, Tokyo (Tel. 42-4016) 東京都世田ヶ谷區下馬町北1丁目8 ネイバフツドセンター リボン
- Limbirt**, Miss Mary, 1950, SBC—1177 Yoyogi-Uehara, Shibuya Ku, Tokyo (Tel. 46-2347) 東京都澁谷區代々木上原 1177 リンバート
- Lind**, Miss Jenny (China, Brazil), 1951, MC (IBC)—69 Shoto Cho, Shibuya Ku, Tokyo (Tel. 46-1909) 東京都澁谷區松濤町 69 リンド
- Lindberg**, Rev. & Mrs. Sten (China), 1951, BGCA—Y.M.C.A., 7. Mitoshiro Cho, Kanda, Chiyoda Ku, Tokyo (Tel. 25-2106) 東京都千代田區神田美土代町 7 YMCA リンドバーグ
- Linde**, Mr. Richard, 1950, MC (IBC)—Hakuaisha Orphanage, 65, 2 Chome, Kita Dori, Motoimazato, Higashiyodogawa Ku, Osaka 大阪市東淀川區元今里北通 2 丁目 65 博愛社孤兒院 リンデ
- Linden**, Mr. & Mrs. A. (China), 1950, SAM—2914 Nishijin Machi, Nakaizumi, Iwata Shi, Shizuoka Ken 靜岡縣磐田市中泉西新町 2914 リンデン
- Lindquist**, Miss Mary, 1952, ALM—139 Higashi Tama Gawa Cho, Setagaya Ku, Tokyo (Tel. 02-2268) 東京都世田ヶ谷區東玉川町 139 リンクウイスト
- Lindstrom**, Miss Shirley G. (RN), 1951, EMCA—1068-3 Chome, Matsubara Machi, Setagaya Ku, Tokyo (Tel. 32-1411) 東京都世田ヶ谷區松原町 3 丁目 1068 リンドストロム
- Lipponen**, Miss Sanna H. (1948), LEAF—Minami 12-Jo, Nishi 12 Chome, Sapporo 北海道札幌市南十二條西 12 丁目 リッポネン
- Littlejohn**, Miss Jean, 1950 ABCF M.(IBC)—Kobe Jo Gakuin Okadayama, Nishinomiya (Tel. 2264) 西宮市岡田山 神戸女學院 リトルジョン
- Livingston**, Elder Parley, 1950, LDS—2 Chome, Rokujodori, Asahigawa, Hokkaido 北海道旭川市六條通 2 丁目 リビングストーン

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- Lloyd, Rev. (Ph. D.) John** Janney, 1947, PE—Karasumaru-Dori, Shimo-tachiuri, Agarui, Kamikyo Ku, Kyoto 京都市上京區烏丸通下立賣上ル ロイド
- Lloyd, Miss Mary**, 1929, JEB—Imbecho, Wake Gun, Okayama Ken 岡山縣和氣郡伊部町 ロイド
- Lonander, Mr. A.**, 1951, SAM—382-6 Kosei Cho, Okazaki Shi 愛知縣岡崎市康生町 382 ノ 6 ロナンダー
- Long, Brigadier & Mrs. Arthur** (India), 1951, SA—17, 2 Chome, Jimbocho, Kanda, Chiyoda Ku, Tokyo (Tel. 33-7311) 東京都千代田區神田神保町 2 丁目 17 救世軍本營 ロング
- Long, Miss Beatrice** (RN), 1951, TEAM—#1428, Karuizawa Machi, Nagano Ken 長野縣輕井澤町 1428 ロング
- Long, Mr. & Mrs. Winthrop A.**, 1951, YMCA—7-2 Chome, Fujimi Cho, Chiyoda Ku, Tokyo (Office Tel. 25-5200-01) 東京都千代田區富士見町 2 丁目 7 ロング
- Longway, Rev. & Mrs. Ezra L.** (China), 1951, SDA—171 Amanuma, 1 Chome, Suginami Ku, Tokyo (Tel. 39-2869) 東京都杉並區天沼 1 丁目 171 ロングウェイ
- Lowe, Miss Ruth Ann** (RN), 1951, CBFMS—YWCA, Kanda, Chiyoda Ku, Tokyo 東京都千代田區神田駿河臺 1 丁目 8 YWCA ロー
- Lower, Mr. & Mrs. R. W.** (RN), 1951, IND—2 Go, 3 Ku, Shisetsujutaku, Nakashima Shinmachi, Nakagawa Ku, Nagoya 名古屋市中川區中島新町 私設住宅 3 區 2 號 ローアー
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Kanagawa Ken 神奈川県川崎
市中島 ラギンスランド

Luka, Rev. & Mrs. P. T., 1931,
JEB—c/o 11, 5 Chome Shiomi-
dai Cho, Suma Ku, Kobe
神戸市須磨區汐見臺町 5 丁目 11
ザマウント方 ルーク

Lund, Rev. Norman, 1951, SS—
2210, 2 Chome, Sanno, Ota Ku,
Tokyo (Tel. 06-4209) 東京都大
田區山王 2 丁目 2210 ルンド

**Lundeb, Mr. & Mrs. Aine (Chi-
na), 1951, NLM—48 Takigatani,**
Shioya Cho, Tarumi Ku, Kobe
神戸市垂水區鹽屋町瀧ヶ谷 48
ルンデビー

Lynn, Miss Orlena (China), 1951,
RPM—No. 39, 1 Chome, Naka-
yamate-Dori, Ikuta Ku, Kobe (P.
O. Box 822) 神戸市生田區中山
手通 1 丁目 39 リン

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Maass, Miss M., 1951, OMF—2531,
Karizawa, Nagano Ken 長野縣
輕井澤 2531 モース

MacClurg, Mr. & Mrs. H. D., IND
—138-4 Chome, Shibasaki Cho,
Tachikawa Shi, Tokyo
東京都立川市柴崎町 4 丁目 138
マクルーグ

MacDonald, Miss Alice Elinor,
1951, PN(IBC)—37 Yamate Cho,
Naka Ku, Yokohama (Tel. 2-
9183) 横浜市中區山手町 37
マクドナルド

MacDonald, Miss Jean, 1951, UCC
(IBC)—2 Higashi Toriizaka, Aza-
bu, Minato Ku, Tokyo (Tel. 48,
3325) 東京都港區麻布東鳥居坂 2
マクドナルド

Mackay, Miss Vodia, 1950, UCC
(IBC)—25 Nishikusabuka, Shizu-
oka 静岡市西草深町 25
マツケー

MacKenzie, Miss Virginia, 1919,
PN(IBC)—Baiko Jo Gakuin, Ma-
ruyama Cho, Shimonoseki (Tel.
3722) 下關市丸山町 梅光女學院
マケンジー

MacLeod, Rev. & Mrs. Ian, 1950,
UCC(IBC)—c/o Omura-iin, 32.
1 Chome, Tomioka Cho, Otaru
小樽市富岡町 1 丁目 32 大村醫院
内 マクレオド

Magnuson, Mr. Hans, 1950, TEAM
—3 Chome, Yamanoshita Dori,
Niigata Shi, Niigata Ken
新潟市山下通 3 丁目 マグネソン

Makkoner, Miss Sarah, 1950, SS
—2210, 2 Chome, Ota Ku, Tokyo

- (Tel. 06-4209) 東京都大田區山王
2丁目 2210 マツコネン
- Malm, Rev. & Mrs. K. E. (China),**
1950, SMC—3309 Miya Cho,
Mishima, Shizuoka Ken
三島市宮町 3309 マルム
- Malmvall, Mr. & Mrs. F. (China),**
1951, SAM—23-19796 Shijimizu-
ka Cho, Hamamatsu Shi, Shizu
oka Ken 静岡県濱松市蜷塚町 19
796 の 23 マルヴァル
- Manso, Miss Florence (Korea),**
1950, WT—153 Iseyama Cho,
Naka Ku, Nagoya 名古屋市中
區伊勢山町 153 マンソー
- Marcks, Miss Margaret, 1951, JEB**
—c/o 11, 5 Chome, Shiomidai
Cho, Suma Ku, Kobe
神戸市須磨區汐見臺町 5丁目 11
ザマウント方 マークス
- Marlowe, Miss Rose (China), 1949,**
SBC—Seinan Jo Gakuin, Itozu,
Kokura 小倉市到津 西南女學
院内 マーローエ
- Marqueling, Miss Louise, 1951,**
MJB—108 Wakabayashi Ma-
chi, Setagaya Ku, Tokyo (Tel. 42-3684)
東京都世田谷區若林
町 108 マークエイリング
- Marsh, Miss Edna (England), 1951,**
WT—772 Shinohara Cho, Koho-
ku Ku, Yokohama 横浜市港北
區篠原町 772 マーシ
- Martin, Mr. & Mrs. David, 1951,**
TEAM—#2502, Karuizawa Ma-
chi, Nagano Ken 長野縣輕井澤
町 2502 マーチン
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1950, NTM—1287 Jonai, Tochigi
Shi, Tochigi Ken 栃木縣栃木市
城内 1287 マーチン
- Martin, Mr. & Mrs. George D.,**
1949, TEAM—287-1 Chome, A-
manuma Cho, Suginami Ku,
Tokyo 東京都杉並區天沼 1丁目
287 マーチン
- Martir, Miss Mary, 1951, ACF—**
438, Sakae Machi, Aizu Wakama-
tsu, Fukushima Ken 福島縣會津
若松市榮町 438 マーチン
- Mason, Miss Dorothy, 1951, WEC**
—Gokasho P.O., Kanzaki Gun,
Shiga Ken 滋賀縣神崎郡五個莊
局區内 メイソン
- Mason, Miss Janet A., 1950, UCC**
(IBC)—2 Higashi Toriizaka, Aza-
bu, Minato Ku, Tokyo (Tel. 48-
3325) 東京都港區麻布東島居坂 2
メイスン
- Mason, Mr. & Mrs. Jesse, I., 1950,**
JAM—Ikoma, Nara Ken
奈良縣生駒 メイスン
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Gokasho, P. O., Kanzaki Gun,
Shiga Ken 滋賀縣神崎郡五個莊局

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Matthewson, Miss Mildred E. (B. W. I.), 1936, UCC (IBC)—2 Higashi Toriizaka, Azabu, Minato Ku, Tokyo (Tel. 48-3325)

東京都港区麻布東鳥居坂 2

マシュウソン

Mauk, Miss Laura, 1914, EUB (IBC)—84 Sashigaya Cho, Bunkyo Ku, Tokyo (Tel. 85-5516)

東京都文京區指ヶ谷町 84

モーク

Mauss, Sister Peggy, 1950, LDS—c/o Mr. Saburo Misaki, 14-2 Chome, Nishizaka Cho, Chigusa Ku, Nagoya

名古屋市千種區

西坂町 2 丁目 14 三崎三郎方

モース

Mause, Pres. Vinal G., & Sister Ethel L., 1923, 1949, LDS—14-2 Hiroo Cho, Azabu, Minato Ku, Tokyo (Tel. 45-1613)

東京都港

區麻布廣尾町 14 ノ 2

モース

Mayer, Rev. (D. D.) & Mrs. (RN) Paul S., 1909, EUB (IBC)—500, 1 Chome, Shimo Ochiai, Shinjuku Ku, Tokyo (Tel. 95-3666)

東京都新宿區下落合 1 丁目 500

メーヤー

McAllister, Mr. James, 1948, IND—609 Sekiya, Niigata Shi

新潟市關屋 609 マクアリスター

McAlpine, Mr. & Mrs. Donald,

1950, TEAM—#389 Eifuku Cho, Suginami Ku, Tokyo (Tel. 32-1195) 東京都杉並區永福町 389

マカルピン

McAlpine, Rev. & Mrs. J. A., 1935, PS—6 Kokonoe Cho, 1 Chome, Gifu (Tel. Gifu 4701) 岐阜市九重町 1 丁目 6

マカルピン

McCain, Miss Peale (Ed. D.) (China), 1951, MC(IBC)—Seiwa Joshi Tanki Daigaku, Okadayama, Nishinomiya (Tel. Nishinomiya 2624) 西宮市岡田山 聖和女子短期大學

マケーン

McCarincy, Mr. & Mrs. Sedoris N., 1948, ULCA—351 Oye Machi Moto, Kumamoto (Tel. Ochiai 3708) 熊本市大江町本 351

マカートニイ

McCormick, Miss Jean. 1949, JEB—503 of 1 Kaibara Cho, Hikami Gun, Hyogo Ken 兵庫縣氷上郡柏原町 1 ノ 503

マコーミツク

McCracken, Miss, Lillian, 1951, IND—Bible Agricultural School, 902 Wakamatsu Cho, Chiba Shi 千葉市若松町 902 聖書農學園

マクラケン

McCune, Rev. & Mrs. George W. J., 1951, CBFMS—5-1 Chome, Surugadai, Chiyoda Ku, Tokyo (Tel. 25-2352) 東京都千代田區神田駿河臺 1 丁目 5

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- McDaniel, Rev. & Mrs. John,** 1949, 1950, CBFMS—31 Nakasugiyama dori, Sendai, Miyagi Ken (Tel. 2884) 宮城縣仙臺市中杉山通 31 マクダニエル
- McEvoy, Miss Cynthia,** 1951, ABCFM (IBC)—Baika Gakuin, Toyonaka Shi, Osaka 大阪府豊中市南轟木 梅花學院 マツクエヴォイ
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- McIlwaine, Rev. (D. D.) & Mrs. W. A.,** 1919, PS—3 Kumochi Cho, 1 Chome, Fukiai Ku, Kobe (Tel. Fukiai 2591) 神戸市葦合區熊内町 1 丁目 3 マキルウエン
- McKay, Miss D.,** 1951, CJPM—445 Hyakken Machi, Maebashi, Gumma Ken (Tel. Maebashi 5742) 群馬縣前橋市百軒町 445 マッケイ
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- McKim, Miss Bessie,** 1904, (Retired), PE—2090 Shinjuku, Kaigan Zushi, Yokosuka Shi, Kanagawa Ken 神奈川縣横須賀市海岸通子新宿 2090 マツキム
- McKim, Miss Nellie (Philippines),** 1915, PE—Motoshiro Cho, Shimodate, Ibaraki Ken 茨城縣下館町元城町 マツキム
- McKnight, Rev. & Mrs. Wm. Q.,** 1920, ABCFM (IBC)—#9 Kwansei Gakuin, Nishinomiya, On furlough 西宮市上ヶ原 關西學院 9 號館 歸省中 マツクナイト
- McLachlan, Miss May,** 1924, UCC (IBC)—25 Nishikusabuka, Shizuoka On furlough 静岡市西草深 25 歸省中 マクラ克蘭
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- Tokyo 東京都港区芝三田豊岡町
1 マクリーン
- McLellar**, Miss Luella, ABF—261
Kotani, Shioya Cho, Tarumi Ku,
Kobe (Tel. 2209) 神戸市垂水区
鹽屋町小谷 261 マクレラン
- McMillan**, Miss Mary, 1939, MC
(IBC)—Hiroshima Jo Gakuin,
Ushita Machi, Hiroshima (Tel.
2-2055) 広島市牛田町 広島女學
院 マクミラン
- McNaughton**, Mr. & Mrs. R. E.,
1951, IND—10-7 Chome, Honcho,
Hakodate, Hokkaido 北海道函
館市本町7丁目10 マクノートン
- McNeill**, Miss Elizabeth (Korea),
1950, PS—147 Joto Cho, 5 Cho-
me, Kita Ku, Nagoya (Tel. Hi-
gashi 4-0668) 名古屋市北區城東
町5丁目147 マクニール
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NTM—54 Nishi Kosenba Machi,
Kawagoe Shi, Saitama Ken
埼玉縣川越市西古仙波町 54
マツクフエル
- McQuie**, Miss Ada (Korea), 1951,
MC (IBC)—42 Nishiyohano Cho,
Fukuoka Shi (Tel. 2-2739)
福岡市西養巴町 42 マツクイ
- McSherry**, Rev. H. J. & Mrs.,
1949, MSCC—46 Komachi, Hi-
roshima Shi 広島市小町 46
- マクシエリー
- McVety**, Rev. & Mrs. Kenneth,
1949, TEAM—#346 Eifuku Cho,
Suginami Ku, Tokyo (Tel. 32-
1513) 東京都杉並區永福町 346
マツクビティ
- McWilliams**, Mr. & Mrs. Robert
W., 1951, MC (IBC)—42 Midori-
ga-oka, Mitsui, Hikari, Yama-
guchi Ken 山口縣光市三井緑ヶ
丘42 マクウィリアムス
- Medling**, Rev. & Mrs. W. R., 1946,
SBC—356 Shin-Yashiki Machi,
Kumamoto 熊本県新屋敷町 356
メドリング
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1947, CBFMS—88 Higashihara
Cho, Yamagata Shi, Yamagata
Ken 山形市東原町 88 ミーコ
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JAM (Associates)—Post Office
Box 38, Hakata, Fukuoka Ken
福岡縣博多局私書函 38 ミークス
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Synnove (China), 1950, NMA—
Ohara, Chiba Ken 千葉縣大原
メロイン
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PE—Rikkyo Dai Gaku, Ikebu-
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Tokyo (Tel. 86-0002) 東京都豊
島區池袋3丁目 立教大學
メリット

Metcalf, Rev. & Mrs. (RN) Melbourne J., 1949, EMCA—3 Chome, Gakko Cho, Nagaoka, Niigata Ken (Tel. Nagaoka 2753)
新潟縣長岡市學校町 3 丁目

メトカーフ

Metzler, Miss Margaret, 1950, AAMS—29-3 Chome, Tatsumidori, Asahigaoka, Sakai, Osaka Fu 大阪府堺市旭ヶ丘立見通 3 丁目 29

メツラー

Meyer, Rev. & Mrs. Alexander, 1951, ULCA—456 1 Chome, Shimo Ochiai, Shinjuku Ku, Tokyo (Tel. 95-3708) 東京都新宿區下落合 1 丁目 456

メイヤー

Meyer, Miss Hildegard (China), 1950, NTM—P.O. Box No. 7, Iwayado Machi, Iwate Ken 岩手縣江刺郡岩谷堂町私書函 7

メイヤー

Meyer, Mr. & Mrs. John, 1952, Hi-BA—761 Komaba Machi, Meguro Ku, Tokyo (Tel. 46-0521) 東京都目黒區駒場町 761

メイヤー

Meyer, Rev. & Mrs. Richard Henry (China), 1948, MSL—129 Takinoue, Naka Ku, Yokohama (Tel. 2-7666) 横濱市中區瀧ノ上 129

マイヤー

Meynardie, Rev. & Mrs. Robert E., 1951, & 1948, ULCA—351

Oye Machi Moto, Kumamoto (Tel. 566) 熊本市大江町本 351

メナーデ

Miero, Miss Martta M., (1938) LEAF—1633, 3 Chome, Ikebukuro, Toshima Ku, Tokyo 東京都豊島區池袋 3 丁目 1633

ミエロ

Mihara, Miss Hana, 1950, WT—1 Chome Yamate-Dori, Higashi-Tarumi Cho, Tarumi Ku, Kobe 神戸市垂水區東垂水町山手通 1 丁目

ミハラ

Mihara, Miss Kimiko, 1950, WT—1 Chome Yamate-Dori, Higashi-Tarumi Cho, Tarumi Ku, Kobe 神戸市垂水區東垂水山手通 1 丁目

ミハラ

Millard, Rev. & Mrs. Francis R. (Phillippines, Malaya), 1929, SDA—171 Amanuma, 1 Chome, Suginami Ku, Tokyo (Tel. 39-2869) 東京都杉並區天沼 1 丁目 171

ミラド

Miller, Mr. Conrad, 1951, FECC—262 Minobu, Okochi Mura, Niishi Yatsushiro Gun, Yamanashi Ken 山梨縣西八代郡大河内村身延 262

ミラー

Miller, Miss Erma L., 1926, MM—Mino Mission, Ogaki, Gifu Ken (Tel. Ogaki 1007)

岐阜縣大垣市 美濃ミツシヨン

ミラー

Miller, Miss Florence, 1951,
NABGC—Tokyo YWCA, Suru-
gadai, Kanda, Chiyoda Ku, To-
kyo 東京都千代田區神田駿河臺
東京 YWCA ミラー

Miller, Miss Floryne (China), 1939,
SBC—Seinan Jo Gakuin, Itozu,
Kokura 小倉市到津 西南女學
院内 ミラー

Miller, Miss Jessie, M., 1935,
MSCC—3, 1 Chome, Mikasa
Cho, Gifu Shi (Tel. Gifu 4050)
岐阜市三笠町 1 丁目 3 ミラー

Miller, Rev. (D.D.) & Mrs. L. S. G., 1907, ULCA—c/o Mrs. Joseph E. Brown, 17 Camden Rd. N. E. Atlanta, Georgia On furlough 歸省中 ミラー

Miller, Miss Margaret, 1950, MC (IBC)—Sakuragi Cho, Ejiri, Shimizu (Tel. Shimizu 519) 清水市 江尻櫻木町 ミラー

Miller, Miss Marjorie, M., 1951, ULCA—456 1 Chome, Shimo Ochiai, Shinjuku Ku, Tokyo (Tel. 95-3708) 東京都新宿區下 落合 1 丁目 456 ミラー

Miller, Miss Norrine (Korea), 1950, WT—153 Iseyama Cho, Naka Ku, Nagoya 名古屋市中區伊勢 山町 153 ミラー

Millikan, Miss Eva B. 1911, (As- sociate) FM—83-2 Chome, Ogi-

kubo, Suginami Ku, Tokyo (Tel. 39-2157) 東京都杉並區荻窪 2 丁 目 83 ミリカン

Millward, Elder Gene 1950, LDS —3 Ueda Fujimi Cho, Morioka Shi, Iwate Ken 岩手縣盛岡市上田富士 見町 3 ミルワード

Mingz, Mr. & Mrs. Ray, 1951, IND—75-6 Chome, Nakamiya Cho, Asahi Ku, Osaka 大阪市旭 區中宮町 6 丁目 75 ミングス

Mitchell, Rev. & Mrs. Andrew E., 1951, YFC—36 Nakamachi, Otsu- ka, Bunkyo-Ku, Tokyo (Mailing address: C. P. O Box 1014) (Tel. 86-5118) 東京都文京區大塚仲町 36 ミッチェル

Mitchell, Miss Anna Marie, 1950, ELC—Otsu-Dori, Shimada Shi, Shizuoka Ken 靜岡縣島田市大 津通 ミッチェル

Mitchell, Rev. Irvine G., 1949, PS —Higashi Machi, Nakatsu Cho, Ena Gun, Gifu Ken 岐阜縣 恵那郡中津町東町 ミツチエル

Mitchell, Mr. & Mrs. Thomas, 1949, TEAM, ICF—33 Shin No Ike, Dano-uye Nishinomiya 西宮市段ノ上新ノ池 33

ミッチェル

- Miyashita**, Miss Mildred, (1949),
FEGC—1183 Zushi, Zushi Machi,
Miura Gun, Kanagawa Ken
神奈川県三浦郡逗子町逗子 1183
ミヤシタ
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FCM—142 Choyei, Moriyama
Cho, Higashi Kasugai Gun, Ai-
chi Ken 愛知県東春日郡守山町
長榮 142 ミヨス
- Montgomery**, Miss Virginia (Chi-
na), 1949, PS—Smythe Hall, Ki-
njo College, Omori, Moriyama
Cho, Aichi Ken (Higashi P.O. Na-
goya) (Tel. Nagoya Shigai Omori
53) 名古屋東局区内守山町大森 金城
學園内スマイス寮 モントゴメリー
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ULCA—3 Kasumi Cho, Nishino-
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西宮市霞町 3 ムーデー
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RCA (IBC)—107 Ohori Machi,
Fukuoka (Tel. Fukuoka 2-0017)
福岡市大濠町 107 モーア
- Moore**, Miss Helen G. (Philip-
pines) 1941, MC (IBC)—Kassui
Junior College, Higashi, Yamate
dori, Nagasaki (Tel. 1416)
長崎市東山手通 活水女學院
モーア
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PS—On furlough (Box 330,
Nashville, Tenn.)
歸省中 モーア
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Junior College, Showa Machi,
Chiba Ken (Tel. Narawa 18)
千葉縣君津郡昭和町 モーア
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福岡市地行東町四番町 298
モアヘッド
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ABCFM (IBC)—59 Kumoi Cho,
Shukugawa, Nishinomiya On
furlough 西宮市夙川雲井町 59
歸省中 モラン
- Morano**, Miss Sue, 1951, MJBM—
108 Wakabayashi Machi, Seta-
gaya Ku, Tokyo (Tel. 42-3684)
東京都世田ヶ谷區若林町 108
モラノ
- Moreton**, Dr. & Mrs. T. H., 1951,
IND—Tokyo Gospel Mission, 127
2 Chome, Ogikubo, Suginami Ku,
Tokyo (Tel. 39-1691) 東京都杉
並區荻窪2丁目 127 モートン
- Morgan**, Miss Mary Neal, 1950,
SBC—1177 Yoyogi-Uehara, Shi-
luya Ku, Tokyo (Tel. 46-2347)
東京都澁谷區代々木上原町 1177
モーガン

- Morken, Rev. & Mrs. David E.**, 1950, YFC—36 Naka Machi, Otsuka, Bunkyo Ku, Tokyo (Tel. 86-5118) 東京都文京區大塚仲町 36 モルケン
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- Morris, Miss K. A. M.**, 1949, ACF—President, Aizu Christian Fellowship, Ishiyama Gakuen, Aizu Wakamatsu, Fukushima Ken 福島縣若松市甲賀町 50 石山學園内 モーリス
- Mosby, Miss Carola Janet (RN)**, 1951, ELC—35 Komagome, Hayashi Cho, Bunkyo Ku, Tokyo 東京都文京區駒込林町 35 モーズビー
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- Mox, Miss Agnes**, 1951, FCM—15, Shironouchidori, 1 Chome, Nada Ku, Kobe 神戸市灘區城内通 1 丁目 15 モーイ
- Mueller, Miss Adelheid (RN) (China)**, 1949, MSL—16, 1 Chome, Fujimicho, Chiyoda Ku, Tokyo (Tel. 33-8624) 東京都千代田區富士見町 1 丁目 16 ミューラー
- Mueller, Mr. & Mrs. Robert**, 1951 TEAM—1190, Karuizawa Machi, Nagano Ken 長野縣輕井澤町 1190 ミューラー
- Mullan, Mr. & Mrs. Leonard B.**, 1949, IND—Sakura Byoin, 1970 Shibukawa, Gumma Ken 群馬縣澁川 1970 櫻病院内 ムーラン
- Munk, Elder Keith**, 1950, LDS—c/o Mrs. Sumiko Fukuda, 226 Ichizaki Cho Hirao, Fukuoka Shi, Fukuoka Ken 福岡市市崎町平尾 226 福田霜子方 マンク
- Murch, Miss Barbara**, 1950, NTM—16 Chiribetsu Cho, Muroran Shi, Hokkaido 北海道室蘭市知利別町 16 マーチ

Myhrwold, Miss Froydis Christine
1951, ELC—35 Komagome, Hai-
yashi Cho, Bunkyo Ku, Tokyo
東京都文京區駒込林町 35

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Nadar, Miss Esther, 1951, TEAM
—2452, Karuizawa Machi, Na-
gano Ken 長野縣軽井澤町 2452

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Nelson, Miss Aasta (China), 1949,
TEAM—1-2 Chome, Kitazawa
Cho, Setagaya Ku, Tokyo (Tel.
42-1059) 東京都世田谷區北澤町
2 丁目 1

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**Nelson, Mr. & Mrs. Arthur (Chi-
na), 1950, TEAM—935 Kugaha-
ra Machi, Ota Ku, Tokyo (Tel.
05-0211) 東京都大田區久ヶ原町
935**

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Nelson, Mr. & Mrs. Donald, 1951,
TEAM—#1062, Karuizawa Ma-
chi, Nagano Ken 長野縣軽井澤
町 1062

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Nelson, Rev. & Mrs. Loyce, 1950,
SBC—352, 2 Chome, Nishi-Oku
bo, Shinjuku Ku, Tokyo 東京都
新宿區西大久保 2 丁目 352

ネルソン

**Nelson, Rev. & Mrs. Paul W.,
1950, SDA—11 Nakajimadori, 3
Chome, Fukiai Ku, Kobe (Tel.**

20537) 神戸市葦合區中島通 3 丁
目 11

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**Neufeld, Miss Bertha, (1951),
FEGC—1183 Zushi Machi, Mi-
ura Gun, Kanagawa Ken 神奈川
縣三浦郡逗子町逗子 1183**

ニユフェルド

**Neve, Rev. & Mrs. Lloyd R., 1948,
ULCA—118, 2 Chome, Sasayama
Machi, Kurume (Tel. 4972)
久留米市篠山町 2 丁目 118**

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**Newbrander, Mr. & Mrs. Virgil
(1951), FEGC—30, Ochiai, Ku-
rume Mura, Kitatama Gun, To-
kyo (Tel. Kurume 22)**

東京都北多摩郡久留米村落合 30

ニユウブランダー

**Nicholls, Mr. & Mrs. Walter
(China), 1949, SCBM—P.O. Box
761, Kobe 神戸市三宮郵便局私
書函 761**

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**Nicholson, Mr. Donald V. 1950,
IND—Kitamachiya, Gokasho P.
O., Shiga Ken 滋賀縣五箇莊局
區内旭村北町屋**

ニコルソン

**Nicholson, Mr. H. V., 1951, IND—
Gokasho P.O., Shiga Ken
滋賀縣神崎郡五箇莊局區内**

ニコルソン

**Nicholson, Rev. & Mrs. John, 1949,
ABF—4 Miharudai, Minami Ku
Yokohama (Tel. 3-234) 横浜市**

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Nicholson, Rev. & Mrs. R. S., 1950, WM—261, 3 Chome, Itabashi Machi, Itabashi Ku, Tokyo (Tel. 96-1233) 東京都板橋區板橋町 3 丁目 261 ニコルソン
Nicholson, Mr. Samuel O., 1950, OB—c/o Omi Brotherhood, Omi-Hachiman, Shiga Ken 滋賀縣近江八幡 近江兄弟社内 ニコルソン
Nicodemus, Mrs. F. B. (Formosa), 1910, E & R (IBC), 69 Katahira Cho, Sendai (Tel. 6812) 仙臺市片平町 69 ニコデマス
Nicoll, Miss M, 1951, OMF—2531, Karuizawa, Nagano Ken 長野縣輕井澤 2531 ニコル
Nielsen, Mr. & Mrs. Paul, 1940, IND—47 Shishigakuchi, Koyoen, Nishinomiya Shi 西宮市甲陽園猪ケ口 47 ニールスン
Niemi, Miss Tyyne, (1926), LEAF 349 Minami-Senzoku, Ota Ku, Tokyo (Tel. 08-3841) 東京都大田區南洗足 349 ニエミ
Nii, Elder Kiyoshi, 1950, LDS—3 Ueda Fujimi Cho, Morioka Shi, Iwate Ken 岩手縣盛岡市上田富士見町 3 ニイ
Nilsson, Miss E. (China), 1950, SMC—1675 Omiya, Fujinomiya, Shizuoka Ken 富士宮市大宮 1675 ニルソン
Nipper, Mr. & Mrs. Leonard, 1949, AG—92-4 Nagamineyama, Nada Ku, Kobe (Tel. Kobe Base 04397) 神戸市灘區長峰山 4 ノ 92 ニツパー
Nishi, The Rev. Shunji Forrest & Marian Asako, 1951, PE—1 Kiri-doshi, Yushima, Bunkyo Ku, Tokyo (Tel. 83-1927) 東京都文區湯島切通シ 1 ニシ
Nordvedt, Rev. & Mrs. Thomas, 1951, LBA—40 Sakuragi Cho, Ueno, Taito Ku, Tokyo (Tel. 83-2668) 東京都台東區上野櫻木町 40 ノーヴェッド
Norman, Rev. & Mrs. Howard, 1932 UCC (IBC)—7 Kwansei Gakuin University, Nishinomiya (Tel. Nishinomiya 620) 西宮市上ヶ原 關西學院 7 號館 ノルマン
Norton, Elder Harold E., 1949, LDS—14-2 Hiroo Cho, Azabu, Minato Ku, Tokyo 東京都港區麻布廣尾町 14 ノ 2 ノルトン
Norton, Mr. & Mrs. James, 1952, TEAM—1190, Karuizawa, Nagano Ken 長野縣輕井澤 1190 ノートン
Norton, Rev. & Mrs. Richard B. (China, Thailand), 1951 PN (IBC)

—50 Kitaro Cho, Koyama, Kamikyo Ku, Kyoto (Tel. Nishijin 2319) 京都市上京區小田北野町 50 ノルトン

Nothelfer, Mr. J. Karl, 1929, TEAM—1-2 Chome, Kitazawa-Cho, Setagaya Ku, Tokyo (Tel. 42-3442) 東京都世田谷區北澤町 2 丁目 1 ノセルフアー

Nuding, Rev. & Mrs. Norman, 1951, ULCA—25 Ichiban Cho, Koji Machi, Chiyoda Ku, Tokyo 東京都千代田區麹町一番町 25 ヌーディング

Nukida, Rev. & Mrs. William J., 1949, UPC—326 Fushimi Cho, Sapporo 北海道札幌市伏見町 326 世田

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Oakes, The Rev. Donald T. & Mrs., 1949, PE—Rikkyo Dai Gaku, Ikebukuro, 3 Chome, Toshima Ku, Tokyo 東京都豊島區池袋 3 丁目 立教大學 オークス

Oakey, Elder Russel W., 1951, LDS—23, Nishi 2 Chome, Hanazono Cho, Otaru, Hokkaido 北海道小樽市花畑町西 2 丁目 23 オーキ

Odden, Miss Guri (China), 1950, NMA—Ohara Cho, Isumi Gun, Chiba Ken 千葉県夷隅郡大原町 オッデン

(ehler, Rev. & Mrs. Harald, 1952, GEAM—20, 2 Chome, Tomizaka, Bunkyo Ku, Tokyo (Tel. 85-2921) 東京都文京區富坂 2 丁目 20

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Oestreich, Mr. George W. & Mrs. Frances M. 1949, JGF—462, Showa Cho, 4 Chome, Hamadera, Sakai Shi, Osaka Fu (Tel. Hamadera 324) 大阪府堺市濱寺昭和町 4 丁目 462 オストライク

Offner, Rev. & Mrs. Clark B., 1951, CCC—17, 3 Chome, Denenchofu, Ota Ku, Tokyo (Tel. 02-2695) 東京都大田區田園調布 3 丁目 17 オフナー

Ofstedal, Miss E. Dorothea, 1950, ELC—82, Oiwake Cho, Hamamatsu Shi, Shizuoka Ken 静岡県浜松市追分町 82 オフステダル

Oglesby, Mrs. Angela M. (Puerto Rico), 1931, PE—20, 8 Chome, Nozaki-dori, Fukiai Ku, Kobe 神戸市荏合區野崎通り 8 丁目 20 オグルスビー

Okabe, Elder Gerald, 1949, LDS—14-2 Hiroo Cho, Azabu, Minato Ku, Tokyo 東京都港区麻布廣尾町 14 ノ 2 オカベ

Oldham, Elder Hugh Lynn, 1949, LDS—14-2 Hiroo Cho, Azabu, Minato Ku, Tokyo 東京都港

區麻布廣尾町 14 ノ 2

オールダム

Oldridge, Miss Mary Belle (Th.-D.), 1920, MC (IBC)—11 Konno Cho, Shibuya Ku, Tokyo (Tel. 48-5649) 東京都澁谷區金王町 11

オールドリッジ

Olfert, Miss Marie (1951), FEGC—1183 Zushi, Zushi Machi, Miura Gun, Kanagawa Ken 神奈川県三浦郡逗子町逗子 1183

オールファート

Oliver, Rev. & Mrs. Ed. L., 1950, SBC—350, 2 Chome, Nishi Okubo, Shinjuku Ku, Tokyo 東京都新宿區西大久保 2 丁目 350

オリバー

Olofsson, Miss Eva, 1950, SFM—Box 16, Nakagyo P.O., Kyoto 京都市中京局内私書函 16

オロフソン

Olsen, Elder Richard H., 1951, LDS—c/o Shokichi Nakagawa, 27-9 Motokoi Cho, Chigusa Ku, Nagoya 名古屋市中千種區元古井町 27 ノ 9 中川正吉方

オルセン

Olson, Rev. & Mrs. George L., 1950, ALM—628-6, 7 Chome, Ujina Machi, Hiroshima Shi 広島市宇品町 7 丁目 628 ノ 6

オルソン

Olson, Pastor & Mrs. Norman I.,

1951, ELC—21 Maruyama Cho, Bunkyo Ku, Tokyo (Tel. 86-0835) 東京都文京區丸山町 21

オルソン

Olson, Mr. & Mrs. Oliver (China), 1949, TEAM—168 Izumi Cho, Suginami Ku, Tokyo 東京都杉並區泉町 168

オルソン

Oitman, Miss C. Janet, 1914, RCA (IBC)—37 Yamate Cho, Naka Ku, Yokohama. On furlough 横濱市中區山手町 37 歸米中

オルトマン

Oitman, Mr. & Mrs. Paul V. (S. A.), 1931, PN (IBC)—19-9 Tsuna Machi, Mita, Minato Ku, Tokyo (Tel. 45-0438) 東京都港區芝三田綱町 9 ノ 19

オルトマン

Oitmans, Mrs. Albert (Tripoli, Syria), 1915, PN (IBC), Meiji Gakuin, Shirokane, Minato Ku, Tokyo (Tel. 49-6187) 東京都港區白金 明治學院内

オルトマンズ

Oppie, Elder William, 1949, LDS 2 Chome, Rokujodori, Asahikawa, Hokkaido 北海道旭川市六條通 2 丁目

オッピー

Oram, Mr. Ray, 1950, WEC—Box 985, Central P.O., Tokyo 東京都中央郵便局私書函 985

オラム

Ortmar, Miss Dorothy, 1948,

TEAM—166, 2 Chome, Tera Machi, Takada Shi, Niigata Ken
新潟縣高田市寺町 2 丁目 166

オートマン

Outerbridge, Rev. (D.D.) & Mrs. Howard W., 1910, UCC (IBC)—
#10, Kwansei Gakuin, Nishino-
miya 西宮市上ヶ原 藤西學院 10
號館

アウターブリッジ

Oxley, Jr., Rev. & Mrs. H. D.,
1952. BPM—26, 5 Chome, Kita
Toyotama, Nerima Ku, Tokyo
東京都練馬區北豊玉 5 丁目 26

オックスレー

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Paine, Miss Mildred Anne, 1920,
MC (IBC)—c/o Aikei Gakuin,
1035, 1 Chome, Motoki, Adachi
Ku, Tokyo (On furlough)
東京都足立區本木 1 丁目 1035 愛
恵學院 歸省中

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**Painton, Miss Margaret (N. Z.,
Aus.)**, 1951, WT—111 Minami
Kawahori Cho, Tennoji Ku, Osa-
ka 大阪市天王寺區南河堀町 111

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Palfrey, Miss Rhoda K., 1950,
UCC (IBC)—25 Nishikusabuka,
Shizuoka Shi 静岡市西草深町 25

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Pallmeyer, Rev. & Mrs. P. H.,
1951, MSL—16, 1 Chome, Fuji-
mi Cho, Chiyoda Ku, Tokyo (Tel.

33-8624) 東京都千代田區富士見
町 1 丁目 16

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Palmer, Miss Helen M., 1921,
PN.(IBC)—c/o Osaka Jo Gakuin,
Tamatsukuri, Higashi Ku, Osa-
ka On furlough 大阪市東區玉
造 大阪女學院 歸省中

パーマー

Palmore, Rev. & Mrs. P. Lee,
1922, 1920, MC (IBC)—1/1 Hana-
yama Cho, Nagata Ku, Kobe
神戸市長田區花山町 1 丁目 1

パルモーフ

Pape, Mr. & Mrs. W., 1952, OMF
—2531, Kruizawa, Nagano Ken
長野縣輕井澤 2531

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Parker, Rev. & Mrs. F. Calvin,
1951, SBC—350, 2 Chome, Nishi-
Okubo, Shinjuku Ku, Tokyo
東京都新宿區西大久保 2 丁目 350

パーカー

Parker, Mr. Joe, 1949, FECC—30
Ochiai, Kurume Mura, Kitata-
ma Gun, Tokyo (Tel. Kurume—22)
東京都北多摩郡久留米村落合 30

パーカー

Parr, Miss D. A., 1927, CJPM—
445 Hyakken Machi, Maebashi,
Gunma Ken (Tel. Maebashi 5742)
群馬縣前橋市百軒町 445

パア

Parrish, Elder David F., 1951, LDS
—c/o Mrs. Sumiko Fukuda, 226,
Hirao, Ichizaki Cho, Fukuoka
Shi 福岡市市崎町平尾 226

(福田澄子方)

バリッシュ

Parrott, Mr. & Mrs. George, 1948,
1949, MC (IBC)—2 Shimoshiroka-
ne Cho, Hirosaki, Aomori Ken
(Tel. 1942) 青森縣弘前市下白金
町 2 パロット

Parsons, Rev. & Mrs. Elmer E.,
1949, FM—44, 1 Chome, Maruya-
ma Dori, Abeno Ku, Osaka (Tel.
66-4661) 大阪府阿倍野區丸山通
1 丁目 44 パースンズ

Parsons, Miss Maud(China), 1930,
MC(IBC)—9 Nakakawarage Cho,
Hirosaki, Aomori Ken 青森縣
弘前市中瓦ケ町 9 パースンズ

Parsons, Mr. & Mrs. Norman, 1948
MC(IBC)-506 Kamojima Cho, Oe
Gun, Tokushima Ken (Tel, Ka-
mojima 153) 徳島縣麻植郡鳴島
町 506 パースンズ

**Parsons, The Rev. William Bar-
clay Jr.**, 1951, PE—Karasumaru-
dori, Shimotachi Uri-Agaru, Ka-
mikyo Ku, Kyoto 京都市上京區
烏丸通下立賣上ル パースンズ

Patkau, Miss Esther, 1951, GCM
—12 Yamamoto Dori, 4 Chome,
Ikuta Ku, Kobe 神戸市生田區
山本通 4 丁目 12 パッカウ

Patschke, Mr. Arbie Victor, 1951,
MSL—49, Matsunami Cho, 3
Chome, Niigata Shi (Tel. 5526)
新潟市松波町 3 丁目 49 パチキ

Paul, Miss Eva Allen, ASC—218

Minami Kaizoi, Usuki Shi, Oita
大分縣臼杵市南貝沿 218

パウル

Pease, Miss Harriet (RN), 1951,
CBFMS—5, 1 Chome, Surugadai,
Chiyoda Ku, Tokyo (Tel. 25-2352)
東京都千代田區神田駿河臺 1 丁目
5 ピース

Peavy, Miss Anne, 1923, MC(IBC)
Seiwa Joshi Tanki Daigaku, Ni-
shinomiya (Tel. Nishinomiya
2624) 西宮市岡田山 聖和女子短
期大學 ピーヴイ

Peckham, Miss Caroline, 1915, MC
(IBC)—Kwassui Junior College,
Higashi, Yamate dori, Nagasaki
(Tel. 1416) 長崎市東山手通 活
水女學院 ペカム

Pedersen, Miss Lois V. (RN), 1950,
ELC—38, 1 Chome, Torisu Cho,
Minami Ku, Nagoya 名古屋市
南區鳥栖町 1 丁目 38

ピーダーセン

Pedersen, Miss Ruth, 1951, FCM
15, Shironouchi-dori, 1 Chome,
Nada Ku, Kobe 神戸市灘區域内
通 1 丁目 15 ピーダーセン

Pedige, Rev. & Mrs. Jess., 1950,
ASC—P.O. Box 1015, Tokyo
東京都中央郵便局私書函 1015

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Pect, Miss Azalie E., 1916, MC
(IBC)—Tsuyazaki, Munakata
Gun, Fukuoka Ken (Tel. Tsuya-

zaki 39) 福岡縣宗像郡島崎町
ピート

Pennings, Mr. Burrell, 1950, RCA
(IBC)—Meiji Gakuin, 42 Imazato
Cho, Minato ku, Tokyo (Tel. 49-
6187) 東京都港區白金今里町 42
明治學院 ペニングス

Perry, Mr. Charles E. (China),
1951, PE—St. Paul's University,
Ikebukuro, 3 Chome, Toshima Ku,
Tokyo (Tel. 86-0002) 東京都豊
島區池袋 3 丁目 立教大學

ペリー

Persson, Mr. & Mrs. P. Folke
(Mongolia), 1951, SEJM—43, 3
Chome, Shimouma, Setagaya
Ku, Tokyo 東京都世田ヶ谷區下
馬 3 丁目 43 パーソン

Peterson, Elder Dallas, 1950, LDS
—117 Aza Shukuji, Narumi Ma-
chi, Aichi Gun, Aichi Ken
愛知縣愛知郡鳴海町字宿字 117

ピーターソン

Peterson, Mr. & Mrs. Dean W.
(India), 1948, MC (IBC)—Room
802, No. 2, 4 Chome, Ginza, To-
kyo (Tel. 56-6966) 東京都中
央區銀座 4 丁目 2 教文館ビル内
802 號室 ピーターソン

Peterson, Mr. & Mrs. Elmer
(China, P.I.), 1950 TEAM—38, 2
Chome, Nishizaka Machi, Chi-
gusa Ku, Nagoya 名古屋市中
種區西坂町 2 丁目 38

ピーターソン

Peterson, Miss Jeanette, 1951,
TEAM—2439, Karuizawa Ma-
chi, Nagano Ken 長野縣輕井澤
町 2439 ピーターソン

Peterson, Miss Judith M. (RN)
(China), 1950, EMCA—1068-3
Chome, Matsubara Machi, Seta-
gaya Ku, Tokyo (Tel. 32-1411)
東京都世田谷區松原町 3 丁目 1068
ピーターソン

Peterson, Mr. & Mrs. Lyle, 1951
TEAM—#2501, Karuizawa Machi,
Nagano Ken 長野縣輕井澤町
2501 ピーターソン

Peterson, Rev. & Mrs. Lyle W.
1949, PS—87 Takajo Machi, Ko-
chi 高知市藤匠町 87

ピーターソン

Pettit, Mr. Leon (Wales, Eng-
land), 1951, WT—1 Toyooka
Cho, Shiba Mita, Minato Ku, To-
kyo 東京都港區芝三田豐岡町 1

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Pexton, Elder Ronald D., 1950,
LDS—1151 Iwagami Cho, Mae-
bashi Shi, Gumma Ken 群馬縣
前橋市岩上町 1151 ペクストン

Pfaff, Miss Anne M., 1937, JGF—
643, Showa Cho, 5 Cho, Hama-
dera, Sakai Shi, Osaka Fu (Tel.
Hamadera 139) 大阪府堺市濱寺
昭和町 5 丁目 643 パフ

Pfaff, Rev. & Mrs. J. Newland,

- 1949, MJB—11, Kita 6 Chome,
Toyotama, Nerima Ku, Tokyo
(Tel. 118-1020) 東京都練馬區豊
多摩北 6 丁目 11 パフ
- Phillips, Major Dorothy D.**, 1949
SA—17, 2 Chome, Jimbocho,
Kanda, Chiyoda Ku, Tokyo (Tel.
33-7311) 東京都千代田區神田神
保町 2 丁目 17 教世軍本營
フィリップス
- Phillips, Elder Douglas R.**, 1950,
LDS—c/o Mr. Kato, 10 Minami
13 Nishi, Sapporo, Hokkaido
北海道札幌市西十三條南 10 加藤方
フィリップス
- Phillips, Mr. & Mrs. George.** 1951,
TEAM—#1413, Karuizawa Machi,
Nagano Ken 長野縣輕井澤 1413
フィリップス
- Pierce, Mr. & Mrs. Charles E.**,
(1950), ICEF—25 Shoto Machi,
Shibuya Ku, Tokyo (Tel. 46-
2342) 東京都澁谷區松濤町 25
ピヤース
- Pierson, Miss Mildred, ASC—1354**
Minaminaka Ku, Saeki Shi,
Oita Ken, 大分縣佐伯市南中區
1354 ピアソン
- Pietsch, Mr. & Mrs. Timothy,**
1936, IND—Tokyo Bible Center, No.
179 Miyamae Cho, Meguro Ku,
Tokyo (Tel. 08-0746) 東京都目
黒區宮前町 179 ピーチ
- Pike, Mr. & Mrs. Fred GGEA**
—265 Go no kumi, Nishitama
Mura, Nishitama Gun, Tokyo
東京都西多摩郡西多摩村五ノ組 265
パイク
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Nagano Ken 長野市大字三輪
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—20 Matsunami Cho, 2 Chome,
Niigata Shi, (Tel. 5526) 新潟市
松波町 2 丁目 20 ポエッター
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谷市上沼區 5073 ポルソ
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Chuo Ku, Tokyo 東京都中央區
明石町 19 ポンド
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—212 Setagaya, 1 Chome, Seta-
gaya Ku, Tokyo (Tel. 42-1520)
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212 ポップ
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Maruyama Cho, Shimonoseki
(Tel. 2-3722) 下關市丸山町 1854
梅光女學院 ポッペン
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Sendai 528) 仙臺市中島町 2
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—Kyushu Jo Gakuin, Murozono, Shimizu Machi, Kumamoto (Tel. 2187) 熊本市清水町空國九州女學院内 ボツ
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長野縣上高井郡小布施村 パウエル
- Powell, Mr. & Mrs. William, 1948, TEAM—2511, 1 Chome, Futaba Cho, Niigata Shi 新潟市二葉町 1丁目 2511**
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パワーズ
- Powlas, Miss Annie, 1919, ULCA 80 Konodai, Ichikawa, Chiba Ken (Tel. Ichikawa Konodai 4180) 千葉縣市川市國府臺 80**
パウラス
- Powlas, Miss Maud, 1918, ULCA Ji Ai En, Kuwanizu, Kumamoto (Tel. Kumamoto 3509)**
熊本市神水町慈愛園 パウラス
- Powles, Rev. C. H. & Mrs. 1949, (MSCC)—5247 Niban Machi, Gakko Cho, Niigata Shi, 新潟縣新潟市學校町2番町 5247**
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パウルス
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- Price, Rev. Jewel A., 1950, PTJMA —37, 4 Chome, Kunitama Dori, Nada Ku, Kobe 神戸市灘區國玉通 4丁目 37**
プライス
- Price, Miss Winifred, 1951, FECC —Shirahatayama, Hakuraku Machi, Kanagawa Ku, Yokohama 横浜市神奈川區白樂町白幡山**
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プーハ
- Purser, Miss Constance, 1951, MSCC—Poole Gakuin, Katsuyama dori, Ikuno Ku, Osaka (Tel.**

Tennoji 290) 大阪市生野區勝山
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Pusey, Elder Eugene H., 1950,
LDS—c/o Yutaka Okamoto, 11, 2
Chome, Takasago Dori, Toyonaka
Shi, Osaka Fu 大阪府豊中市
高砂通2ノ11 岡本豊方 プーセイ

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Akita Ken 秋田縣雄勝郡湯澤町
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Quimby, Rev. & Mrs. John S.,
1950, MJB—Home :—5914, 2
Chome, Minami Cho, Nerima
Ku, Tokyo (Tel. Nerima 105).
Mail :—Central P.O. Box 956,
Tokyo 東京都中央郵便局私書函
956 クインビー

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ASC—Takanashi Cho, (Moto
Kayakuko ato) Sasebo Shi,
Nagasaki Ken 佐世保市 (元
火薬庫跡) 鷹梨町 ラルフ

Rankin, Mr. & Mrs. Z. T., 1951,
NABA—500, 4 Chome Mabashi,
Suginani Ku, Tokyo 東京都杉
並區馬橋4丁目500 ランキン

Rayne, Miss Martha M. 1949,
E & R (IBC)—126 Doi, Sendai
(Tel. 6638) 仙臺市土樋 126
レーン

Reasoner, Mr. & Mrs. Rollin,
1951, FEGC—525 Shukugo Cho,
Utsunomiya Shi, Tochigi Ken
栃木縣宇都宮市宿後町 525
リズナー

Rediker, Miss Beulah (China),
1951, AAMS—971 Yodoyamachi,
Kurayoshi Cho, Tottori Ken
鳥取縣東伯郡倉吉町余戸谷町 971
レデカ

Reeder, Mr. & Mrs. Marvin H.,
1949, SDA—1966 Kamikawai
Machi, Hodogaya Ku, Yokohama
(Tel. Kawai 39) 横濱市保土ヶ谷
區上川井町 1966 リーダー

Reese, Rev. Edward, 1951, YFC—
C.P.O. Box 74, Osaka (Tel. 46-
0234) 大阪中央郵便局私書函 74
リース

Reese, Mr. & Mrs. E. Robert
(1948), FEGC—30, Ochiai, Kurume
Mura, Kitatama Gun, Tokyo
(Tel. Kurume 22) 東京都北多
摩郡久留米村落合 30 リース

Reid, Mr. James David, 1950, MC
(IBC) 30 Shinanomachi, Shinju-

- ku Ku, Tokyo (Tel. 35-2432)
東京都新宿區信濃町 30 リード
- Reid, Miss Pearl M.** (R. N.),
(China), 1950, FM—30, 2 Chome,
Maruyama Dori, Abeno Ku,
Osaka (Tel. 66-3407) 大阪市
阿倍野區丸山通 2 丁目 30
リード
- Reid, Miss Ruth**, 1951, FEGC—
339, 1 Chome, Zoshigaya, Toshi-
ma Ku, Tokyo (Tel. 33-4702)
東京都豊島區雑司ヶ谷 1 丁目 339
リード
- Reiser, Miss A. Irene**. 1920, PN
(IBC)—Hokuriku Gakuin, 10 Ka-
mi Kakinokibata, Kanazawa
Shi (Tel. 2-763) 金澤市上柿木島 10
北陸學院 ライザー
- Ressler, Miss Rhoda**, 1949, MCC
—7 Kasugade Cho, Naka 6 Cho-
me, Konohana Ku, Osaka (Tel.
46-0234) 大阪市此花區春日出町
中 6 丁目 7 レスラー
- Reynolds, Mr. & Mrs.**, 1952, OMF—
2531, Karuizawa, Nagano, Ken
長野縣輕井澤 2531 レイノールズ
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7 Kasugade Cho, Naka 6 Cho-
me, Konohana Ku, Osaka (Tel.
46-0234) 大阪市此花區春日出町
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- Rhoads, Miss Esther B.**, 1917,
(AFP) (AFSC)—14, 1 Chome, Mi-
ta Dai Machi, Minato Ku, To-
kyo (Tel. 45-0804) 東京都港區
三田臺町 1 ノ 14 ローズ
- Ribi, Rev. & Mrs. K.**, 1951, CJPM
—445 Hyakkenmachi, Maebashi,
Gumma, Ken (Tel. Maebashi
5742) 群馬縣前橋市百軒町 445 リビ
- Ricc, Rev. & Mrs. Rolland R.**
(China), 1949, OMS—391, 3 Cho-
me, Kashiwagi, Shinjuku Ku,
Tokyo (Tel. 37-3664) 東京都新宿
區柏木町 3 丁目 391 ライス
- Richard, The Rev. & Mrs. E. D.**,
1947, PE—1 Kiridoshi Machi, Bun-
kyo Ku, Tokyo (Tel. 83-1927) 東
京都文京區湯島切通 1 リチャード
- Richert, Mr. Wesley**, 1951, (As-
sociate) JAM—Post Office Box
#38, Hakata P. O., Fukuoka Ken
福岡縣博多局私書函 38
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- Rider, Miss Shirley M.**, 1950, PN
(IBC)—Baiko Jo Gakuin, 1854
Maruyama Cho, Shimonoseki
(Tel. 3722) 下關市丸山町 1854
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(IBC)—11 Konno Cho, Shibuya
Ku, Tokyo (Tel. 48-5649) 東京都澁
谷區金王町 11 リーキ
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Chome, Matsubara Machi, Seta-
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東京都世田ヶ谷區松原町 3 丁目

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Riis, Miss Helene, 1951, FCM—
Hon-Maruoaka, Sakai Gun, Fuku-
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1926, PN (IBC)—13, 4 Chome
Kudan, Chiyoda Ku, Tokyo
On furlough 東京都千代田區
九段 4 丁目 13 歸省中
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C.A. Hotel, Tokyo, 7 Mitoshiro
Cho, Kanda, Chiyoda Ku, Tokyo
東京都千代田區神田美土代町 7
YMCA ホテル リネル
- Ring**, Miss Beryl, 1950, FEGC—
339, 1 Chome, Zoshigaya, Toshi-
ma Ku, Tokyo (Tel. 33-4702)
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- Robbins**, Elder Brutis F., 1951,
LDS—275 Namie Cho, Takasaki
Shi, Gumma Ken 群馬縣高崎並
榎町 275 ロビンス
- Robertson**, Mr. & Mrs. Donald
A., (1951), PTL—554-3 Chome,
Kami Takaido, Suginami Ku,
Tokyo (Tel. 32-2902) 東京都杉
並區上高井戸 3 丁目 554
 ロバートソン
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ABCFM(IBC)—c/o Shoei Junior
College, 6 Chome, Nakayamate-
dori, Ikuta Ku, Kobe
神戸市生田區中井手通 6 丁目
頌榮短期大學内 ロバートソン
- Robertson**, Mr. & Mrs. James C.
F. (Korea), ABS & BFBS—Bible
House, No. 2, 4 Chome, Ginza,
Chuo Ku, Tokyo (Tel. 56-1081)
東京都中央區銀座 4 丁目 2 聖書館ビ
ル内 日本聖書協會 ロバートソン
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NAV, YFC—Momozone Cho,
Nakano Ku, Tokyo 東京都中野
區桃園町 ロバートソン
- Robertstad**, Miss Ruth (China),
1949, NLM—8/486, Tanaka, Ta-
matsu Cho, Tarumi Ku, Kobe
神戸市垂水區玉津町田中 486 ノ 8
 ロバツクツド
- Robinson**, Miss Hilda, 1912, MSCC
—18, 5 Chome, Shogetsu Cho,
Mizuho Ku, Nagoya (Tel. Nagoya
8-0275) 名古屋市瑞穂區松月町 5
丁目 18 ロビンソン
- Rogers**, Rev. & Mrs. Laverne F.,
1950, IND—Bible Baptist Church,
P.O. Box 99, Shizuoka Shi,
Shizuoka Ken 静岡県静岡局
内私書函 99 ロヂヤース
- Rojas**, Rev. & Mrs. Joseph (China),
1949, MCCS—640 Asahi Machi,
Kurashiki, Shi, Okayama Ken
岡山縣倉敷市旭町 640 ロハス

Rood, Miss Frances, 1950, LBA—
Noshiro Shi, Akita Ken (Tel.
Noshiro 124) 秋田縣能代市

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Rorke, Miss M. Luella, 1919, UCC
(IBC)—2 Higashi Toriizaka, A-
zabu, Minato Ku, Tokyo On
furlough (東京都港区麻布東島居
坂 2) 歸省中 ローク

Roundhill, Mr. Ken, 1951, WEC
—3 Horinouchi, 1 Chome, Sugi-
nami Ku, Tokyo 東京都杉並區
堀ノ内 1 丁目 3 ラウンドヒル

Rounde, Rev. & Mrs. Philard L.,
1950, (OBSC)—Chiba Bible Agri-
culture School, 902 Wakamatsu
Cho, Chiba Shi (Tel. Yotsukaido
3) 千葉市若松町 902 千葉聖書農
學校 ラウンズ

Rubright, Rev. & Mrs. Richard
W., 1951, E & R(IBC)—4 of 12
Shiba Koen, Minato Ku, Tokyo
(Tel. 43-2188) 東京都港区芝公園
12ノ4 インクボードハウス
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Ruck, Mr. & Mrs. Henrich, 1951,
IND—1442, Karuizawa, Nagano
Ken 長野縣軽井沢 1442

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Rudolph, Rev. & Mrs. J. W., 1951,
FCM—1 Mizuho Cho, Narutaki,
Kyoto 京都市鳴瀬龍徳町 1

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Rumball, Rev. & Mrs. W. E. P.
(British Guiana), 1932, 1928, PCC
Nagamineyama, Oishi, Nada Ku,
Kobe 神戸市灘區大石長峰山

ランボール

Russell, Mr. & Mrs. L. Wayne,
1950, ICFE—1/480 Hon Machi,
Ushita Cho, Hiroshima 廣島市
牛田町本町 480 ノ 1 ラッセル

Ruyle, Mrs. Willis, 1949, TEAM—
c/o Willis Ruyle, Hdqts. ASA
Pacific, APO 500 (Tel. 86-8201)

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Sabina, Rev. & Mrs. (RN) Moses,
1950, CBFMS—167-3, 8 Ken Ko-
ji, Minami Koizumi, Sendai
宮城県仙臺市南小泉町

サビナ

Sager, Mr. & Mrs. Jack, 1950,
ASD—P. O. Box 11, Sendai P. O.
仙臺局内私書函 11 セイガー

Saito, Mr. & Mrs. Moise, 1949,
1948, MC (IBC)—8 Kitagasa-
dori, 4 Chome, Ikuta Ku, Kobe
(Tel. Fukiai 3539) 神戸市生田
區北長狭通 4 丁目 8 サイトウ

Sakura, Miss Grayce T., 1949,
JGF—643, Showa Cho, 5 Cho,
Hamadera, Sakai Shi, Osaka Fu
(Tel. Hamadera 139) 大阪府堺
市濱寺昭和町 5 丁目 643 佐倉

Salomonson, Rev. & Mrs. Leif, 1950, NMS (China NMS 1842)—No. 1 Teraguchi, Takaha, Nada Ku, Kobe (Tel. Mikage 2878)
神戸市灘區高羽寺口 1

サロモンセン

Sandberg, Mr. & Mrs. Erik, 1951, OMSS—565 Uenoshiba Cho, Sakai Shi, Osaka Fu. 大阪府堺市上野芝町 565

サンドベルグ

Sargeant, Miss Marguerite, 1951, CA—Box 982, Central Post Office, Tokyo 東京都中央郵便局私書函 982

サージェント

Sarjeant, Mr. & Mrs. Joan, 1951, TEAM—1064, Karuizawa Machi, Nagano Ken 長野縣輕井澤 1064

サージェント

Satoda, Miss Chiyoko, 1950, JEM—Toki Machi, Kashiwazaki Shi, Niigata Ken 新潟縣柏崎市鯨波町

里田

Saunders, Miss Violet, 1931, UCC (IBC)—25 Nishikusafuka, Shizuoka (On furlough) 静岡市西草深 25 歸省中

サウンダース

Savage, Rev. & Mrs. F. D. (China), 1949, OMS—391, 3 Chome, Kashiwagi, Shinjuku Ku, Tokyo (Tel. 37-3664) 東京都新宿區柏木町3丁目 391

サベージ

Savage, Mr. & Mrs. L. E., 1951, AG(Gt. B.)—55, 5 Chome, Hira-

tsuka Cho, Shinagawa Ku, Tokyo 東京都品川區平塚町 5 丁目 55

サベージ

Saville, Miss Rose, 1925, JEB—503 of 1 Kaibara Cho, Hikami Gun, Hyogo Ken 兵庫縣氷上郡柏原町 1 ノ 503

サビル

Savolainen, Rev. & Mrs. P., 1939, LEAF—20, 2 Chome, Tomizaka, Bunkyo Ku, Tokyo (Tel. 85-2921) 東京都文京區富坂 2 丁目 20

サヴォライネン

Sawada, Mr. Ben, 1950, MC (IBC)—43 Chokyuji Machi, Kita Ku, Nagoya (Tel. 6425) 名古屋市北區長久寺町 43

サワダ

Scarle, Mr. & Mrs. W. G., 1951, OMF—2531, Karuizawa, Nagano Ken 長野縣輕井澤 2531

サール

Sheie, Miss Anna (China), 1949, NLM—21 Minami Machi, 1 Chome, Higashi-Suma, Suma Ku, Kobe 神戸市須磨區東須磨町南 1 丁目 21

シエイ

Scherman, Dr. & Mrs. (RN) Fred C. (Africa), 1948, IND—5, 2 Chome, Surugadai, Kanda, Tokyo (Tel. 25-1144) 東京都千代田區神田駿河臺 2 ノ 5

シヤーマン

Schmidt, Miss Dorothy (Philippines), 1937, PN (IBC)—Hokusei Gakuen, Minami 5, Nishi 17,

Sapporo (Tel. Sapporo 2-4276)
札幌市南五條西 17 丁目北星學園
シユミット

Schmidt, Mr. Vigil, 1950, ASC
—19 Shimizu Cho, Miyazaki Shi
宮崎市清水町 19
シユミット

Schnydrig, Miss E., 1951, CJPM
—445 Hyakken Machi, Maeba-
shi, Gumma Ken (Tel. Maeba-
shi 5742) 群馬縣前橋市百軒町
445 シユニドリグ

Schone, Mr. & Mrs. John, 1951,
TEAM—1190, Karuizawa Ma-
chi, Nagano Ken 長野縣軽井澤
町 1190 ショーン

Schroeder, Mr. Roy, 1951, MSL—
Minami 9, Nishi 21, Sapporo,
Hokkaido 札幌市南九條西 21
丁目 シローダー

Schubert, Rev. & Mrs. William
E. (China), 1952, P. O. Box 7,
Koiwa, Edogawa Ku, Tokyo
(Tel. Koiwa 814) 東京都江戸川
區小岩町私書函 7 シユーベルト

Schwab, Miss Elsa, 1941, MC(IBC)
—1022, Nishi Tarumi, Tarumi-
Ku, Kobe (On furlough)
神戸市垂水区西垂水 1022
歸省中 シユワップ

Schwab, Rev. & Mrs. John (RN),
1948, TEAM, ICF—2-1-3-Suru-
gadai, Kanda, Chiyoda Ku, To-

kyo (Tel. 25-1512) 東京都千代田
區神田駿河臺 2 ノ 1 ノ 3
シユワップ

Schwensen, Dr. & Mrs. Gerhard,
1949, (China), SEAM—10 Sho-
goin Higashi Machi, Sakyo Ku,
Kyoto (Tel. 7-3456) 京都市左京
區聖護院東町 10 シユヴルゼンツ

Scruton, Miss Fern (B.W.I.), 1925,
UCC(IBC)—2 Higashi Toriizaka,
Azabu, Minato Ku, Tokyo (Tel.
48-3325) 東京都港区麻布東鳥居
坂 2 スクルートン

Seamans, Captain (MD) & Mrs.
(China), 1948, SA—1179, Naka-
Kiyoto, Kiyose Mura, Kitatama
Gun, Tokyo (Tel. Kiyose 4)
東京都北多摩郡清瀬村中清戸 1179
シーマンズ

Searcy, Miss Mary, 1920, MC(IBC)
—c/o Keimei, Jogakuin, 35, 4
Chome, Nakayamate dori, Ikuta
Ku, Kobe On furlough
神戸市生田區中山手通 4 丁目 35
啓明女學院 歸省中 セルシー

Searle, Mr. & Mrs. Bruce (Eng-
land), 1951, WT—772 Shinohara
Cho, Kohohu Ku, Yokohama
横浜市港北區篠原町 772 シール

Seely, Mr. & Mrs. Arthur (China),
1950 & 1949, TEAM & POBC—
10-1-41 Nishikata Machi, Bun-
kyo Ku, Tokyo (Tel. 85-1370)

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シーリー
- Seest**, Miss Dorothy Ethelyn, 1950,
MC (IBC)—416 Honmachi, Ushi-
ta, Hiroshima 廣島市牛田本町
416 シースト
- Seibert**, Mr. & Mrs. John, 1951,
FEGC—253 Sawai, Mita Mura,
Nishitama Gun, Tokyo
東京都西多摩郡三田村澤井下分
253 サイバート
- Sells**, Miss Margaret (China),
1949, PS—112 Yamamoto Dori,
4 Chome, Ikuta Ku, Kobe (Tel.
Fukiai 1887) 神戸市生田區
山本通 4 丁目 112 セルズ
- Shafer**, Rev. (Litt. D.) & Mrs.
Luman J., 1912, RCA (IBC)—
Meiji Gakuin, Shiba, Shirokane
Minato Ku, Tokyo (Tel. 49-6187,
6768, 6769) 東京都港區芝
白金 明治學院 シェファア
- Sharpless**, Miss Edith F., 1910,
AFSC—836 Bizen Machi, Mito,
Ibaragi Ken 茨城縣水戸市備前
町 836 シャープレス
- Shattuck**, Miss Betty, 1949, TEAM
—2048 Hojo Machi, Tateyama
Shi, Chiba Ken 千葉縣館山市北
條町 2048 シヤタック
- Shaum**, Elder Milton K., 1950,
LDS—275 Namie Cho, Takasaki
Shi, Gumma Ken 群馬縣高崎
市並榎町 275 シヤウム
- Shaver**, Rev. & Mrs. I. L., 1919,
MC (IBC)—94 Niage Machi, Oita
大分市荷揚町 94 シエバー
- Shaw**, Mr. & Mrs. Bernard, 1950,
FEGC & POBC—990, 3 Chome,
Nakameguio, Meguro Ku, Tokyo
東京都目黒區中目黒 3 丁目 990
シヨウ
- Sheets**, Mr. & Mrs. William F.,
1951, RCA (IBC)—88 Torikai, 2
chome, Fukuoka (Tel. 20497)
福岡市烏飼 2 丁目 88 シーツ
- Shepard**, Rev. & Mrs. John W. Jr.,
1950, SBC—350, 2 Chome, Nishi-
Okubo, Shinjuku Ku, Tokyo
東京都新宿區西大久保 2 丁目 350
シエパード
- Shepherd**, Rev. & Mrs. Doyle M.,
1949, CN—835 Nishi-12 Chome,
Minami-16-jo, Sapporo Hokkaido
北海道札幌市南十六條西 12 丁目
835 シエパード
- Shepherd**, Miss K. M., 1910, SPG
—11, 2 Chome, Taidera, Akashi
Shi 明石市太寺 2 ノ 11
シエパード
- Sherer**, Rev. & Mrs. R. C., 1948,
SBC—1, 7 Chome, Kami-Tsutsui,
Fukiai Ku, Kobe 神戸市葺合區

上筒井町 7 ノ 1

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Sherman, Miss Lucille, 1951, IND
—75-6 Chome, Nakamiya Cho,
Asahi Ku, Osaka 大阪市旭區中
宮町 6 丁目 75 シヤーマン

Shibata, Rev. & Mrs. George T.,
1949, MSL—860, 4 Chome, Shimo-
Meguro, Meguro Ku, Tokyo
東京都目黒區下目黒 4 丁目 860

柴田

Shimbashi, Elder Edward J., 1950,
LDS—14-2 Hiroo Cho, Azabu,
Minato Ku, Tokyo 東京都港區
麻布廣尾町 14 ノ 2

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Shirota, Sister Sumiko, 1951,
LDS—30 Kakyoin Dori, Sendai
Shi, Miyagi Ken 宮城縣仙臺市
花京院通 30 シロタ

Shorrock, Rev. & Mrs. Hallam
C. Jr., 1947, UCMS (IBC)—1233
Oji Machi, Kita Ku, Tokyo (Tel.
81-4711) 東京都北區王子町 1233

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Shumway, Elder J. Frederick,
1950, LDS—23 Shimonaka Cho,
Misogura Cho, Kanazawa Shi,
Ishikawa Ken 石川縣金澤市味
噌倉町下中町 23 シヤムウェイ

Silfwerbrand, Rev. & Mrs. Carl

G. O. (China), 1950, SHM—17
Hiikage, Shirakawa Shi, Fukushi-
ma Ken 福島縣白河市日影 17
瑞典聖潔教會 シルフアーブランド

Simeonsson, Mr. & Mrs. J.
(China), 1950, SAM—141 Kami-
ikegawa, Hamamatsu Shi, Shi-
zuoka Ken 靜岡縣濱松市土池
川町 141 シメオンソン

Simpson, Rev. & Mrs. (RN)
Roger, 1951, PN (IBC)—Nagami-
ne Yama Oishi, Nada Ku, Kobe
神戸市灘區大石長峰山

シンブソン

Sim, Mr. & Mrs. Harold, 1947,
YJ—450 Arai Machi, Nakano
Ku, Tokyo 東京都中野區新井町
450 シムズ

Singleton, Miss, E, 1951, OMF
—2531, Karuizawa, Nagano Ken
長野縣輕井澤 2531

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Sipple, Mr. & Mrs. Carl, S.
(China), 1930, E & R (IBC)—6
Minami Rokkencho, Sendai (Tel.
6876) On furlough 仙臺市南六
軒町 6 歸省中 シツブル

Skaug, Miss Olga, 1951, FCM—
Mikuni Machi, Sakai Gun, Fu-
kui Ken 福井縣坂井郡三國町
スカウジ

Skillman, Rev. & Mrs. (RN) John,
1951, MC (IBC)—

- 12 Aoba Cho, Shibuya Ku, Tokyo (Tel. 48-6106) 東京都澁谷區青葉町 12 スキルマン
- Skold, Rev. & Mrs. Sam (China),** 1950, MCCS—Swedish Mission, Kadotayashiki, Okayama 岡山市門田屋敷 スエーデン・ミツシヨン内 スコルド
- Skouson, Elder Garth, 1951, LDS** —53 Minami Machi Tojiin, Kamikyo Ku, Kyoto 京都市上京區等持院南町 53 スカウソン
- Skovolt, Miss Dorothy, 1951, LBA** —40 Sakuragi Cho, Ueno, Taito Ku, Tokyo (Tel. 86-2668) 東京都台東區上野櫻木町 40 スコヴォルト
- Slichter, Miss B., 1949, CJPM—** 445 Hyakken Machi, Maebashi, Gumma Ken (Tel. Maebashi 5742) 群馬縣前橋市百軒町 445 スリクター
- Smith, Miss Alice Elsa, 1937, JEB** —3030 Takashima Cho, Takashima Gun, Shiga Ken 滋賀縣高島郡高島町 3030 スミス
- Smith, Miss D. Jane, 1947, MM—** Mino Mission, Oiwake, Yokkaichi Shi, Mie Ken (Tel. Yokkaichi 44) 三重縣四日市市追分 スミス
- Smith, Miss E. Ruth, 1949, TEAM** —1-2 Chome, Kitazawa Cho, Setagaya Ku, Tokyo (Tel. 42-1059) 東京都世田谷區北澤町 2 丁目 1 スミス
- Smith, Miss G., 1950, SPG—21, 2** Chome, Yamamoto Dori, Ikuta Ku, Kobe 神戸市生田區山本通 2 丁目 21 スミス
- Smith, Miss Genevieve, 1948, TEAM—2798, Shimizu Cho, Choshi Shi, Chiba Ken** 千葉縣銚子市清水町 2798 スミス
- Smith, Mr. James H., 1951, IND, Baptist—397 Koi Naka Machi, Hiroshima Shi** 広島市巴斐中町 397 スミス
- Smith, Miss Lucy E. (China), 1951, SBC—350, 2 Chome, Nishi Okubo, Shinjuku Ku, Tokyo** 東京都新宿區西大久保 2 丁目 350 スミス
- Smith, Miss Margaret (RN), 1947, CBFMS—On furlough, c/o CBFMS, 352 Wellington Avenue, Chicago 14, Illinois** 歸省中 スミス
- Smith, Miss Mildred (England), 1951, WT—772 Shinohara Cho, Kohoku Ku, Yokohama** 横浜市港北區篠原町 772 スミス
- Smith, Mr. & Mrs. Nathan L., 1951, CG—142-2 Fujimicho, 1**

- Chome, Tachikawa, Tokyo
(Tel. Tachikawa 564)
東京都立川富士見町 1 丁目 142
ノ 2 スミス
- Smith, Rev. Norman**, 1951, MSCC
—c/o Rt. Rev. P. K. Ueda, Higashi 6 Chome, Kita Jujo, Sapporo, Hokkaido 北海道札幌市北
十條東 6 丁目 上田主教方
スミス
- Smith, Elder Richard N.**, 1950,
LDS—c/o Masa Niita, Minami
Yokka Machi, Sanjo Shi, Niigata Ken 新潟縣三條市南四日市
新田マサ方 スミス
- Smith, The Rev. & Mrs. Robert MacLeod**, 1951, PE—Karasuma-ru-dori, Shimotachiuri-agaru, Kamikyo Ku, Kyoto 京都市上
京區烏丸通り下立賣上ル スミス
- Smith-Wesley, Miss Moira (Aus.)**, 1950, WT—1 Chome Yamate-Dori, Higashi Tarumi Cho, Tarumi Ku, Kobe 神戸市垂水區東
垂水町山手通 1 丁目
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1950, IND—20 Ueno-dai Cho,
Yokote Shi, Akita Ken
(Tel. Yokote 503) 秋田縣横手市
上野臺 20 スマイザー
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—33 Chikara Machi, 4 Chome,
Higashi Ku, Nagoya (Tel. Higashi 4-6421) 名古屋市東區主税町
4 丁目 33 スマイス
- Snelson, Miss Irene S. (RN)**, 1949,
JGF—63, Showa Cho, 1 Chome
Hamadera, Sakai Shi, Osaka Fu,
(Tel. Hamadera 19) 堺市濱寺昭
和町 1 丁目 63 スネルソン
- Soderberg, Miss I. (China)**, 1951,
SMC—3309 Miya Cho, Mishima
Shi, Shizuoka Ken 三島市宮町
3309 ソデルベルグ
- Solvoll, Rev. & Mrs. Arnulf**, 1951,
FCM—15, Shironouchi-dori, 1
Chome, Nada Ku, Kobe 神戸市
灘區城内通 1 丁目 15 ソウヴオル
- Sorley, Rev. & Mrs. Francis B.**,
1948, BGCA—11, Toyo-tama Kita
2 Chome, Nerima Ku, Tokyo
東京都練馬區豊玉北 2 丁目 11
ソーレイ
- Sorrentine, Dr. & Mrs. Louis V.**
1950, CBFMS—1352 Hara Machi,
Meguro Ku, Tokyo (Tel. 08-3969)
東京都目黒區原町 1352
ソレンティノ
- Souza, Sister Gertrude K**, 1951,
LDS—30 Kakyoin Dori, Sendai
Shi, Miyagi Ken 宮城縣仙臺市
花京院通 30 スーザ
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Fukuoka Jo Gakuin, Minami

- Yakuin Fukuoka Shi** (Tel.2-4976)
福岡市南薬院福岡女學院 ソーワ
- Spaulding, Rev. & Mrs. Lyman R.**, 1949, 1950, JEM—Kashiwazaki Seisho Gakuin, Toki Machi, Kashiwazaki Shi, Nii-gata Ken
新潟縣柏崎市鯨波町 柏崎聖書學院
スポールディング
- Spence, Rev. & Mrs. R. M. (RN)**, 1948, SBC—9, Nishi Kojima Cho, Daitokuji, Nagasaki 長崎市大徳寺西小島町 9 スペンス
- Spencer, Miss Gladys**, 1921, PE—St. Albans Kindergarten, 494 Renpei Cho, Namiuchi, Aomori Shi 青森市造道浪打練兵町 494
スペンサー
- Sperry, Elder Ralph B.**, 1950, LDS—c/o Itoko Higuchi, 40 Naka 1 Chome, Tezukayama, Abeno Ku, Osaka 大阪市阿倍野區帝塚山中 1 丁目 40 樋口糸子方
スペリー
- Spoor, Miss Eulalia**, 1950, ASC—Nishidori, Hagiwara Machi, Yatsushiro Shi, Kumamoto Ken 熊本縣八代市萩原町西通り
スプール
- Spoor, Mr. & Mrs. J. LeRoy**, 1951, NTM—Shimminato Shi, Toyama Ken 富山縣新湊市 スプール
- Springer, Mr. & Mrs. Victor.**, 1949, TEAM—3 Aioi Cho, Naka-no Ku, Tokyo (Tel. 38-5905)
東京都中野區相生町 3
スプリンガー
- Sprcat, Elder Herbert K.**, 1951, LDS—14-2 Hiroo Cho, Azabu, Minato Ku, Tokyo 東京都港區麻布廣尾町 14 ノ 2 スプロート
- Sprcat, Elder William**, 1949, LDS—3 Ueda Fujimi Cho, Morioka Shi, Iwate Ken 岩手縣盛岡市上田富士見町 3 スプロート
- Stallings, Elder Lon B.**, 1950, LDS—P.O. Box 11, Yanai Machi, Yamaguchi Ken 山口縣柳井町私書函 11 スターリングス
- Stanley, Miss Ethyl**, 1951, NTM—503 Ichinosawa Machi, Utsunomiya Shi, Tochigi Ken 栃木縣宇都宮市一ノ澤町 503
スタンレー
- Starkey, Miss Bertha**, 1910, MC (IBC)—50, Yohano Cho, Fukuoka (Tel. 2-2222(School)) 福岡市養邑町 50 スターキー
- Start, Dr. R. K. & Mrs. (RN)**, 1930, MSCC—New Life Sanatorium, Obuse Mura, Kami Takai Gun, Nagano Ken (Tel. Obuse 33)
長野縣上高井郡小布施村
スタート
- Staveley, Miss J. A.**, 1928, CMS—27, Shinonome Cho, Otaru, Hok-

- kaido 北海道小樽市東雲町 27
ステヴァーリ
- Steele, Mrs. Donald L. (Korea),** 1950, WT—153 Iseyama Cho, Naka Ku, Nagoya 名古屋市中區伊勢山町 153 ステール
- Stelfox, Mr. Tom, 1951, CA—Box 982 Central Post Office, Tokyo** 東京都中央郵便局内私書函 982
ステルフオックス
- Stellwagor, Mr. Russel, 1951, TEAM—#1190, Karuizawa Machi, Nagano Ken** 長野縣輕井澤町 1190 ステルワゴン
- Stenberg, Rev. O. Kenneth, 1950, ELC—Otsu Dori, Shimada, Shi, Shizuoka Ken** 静岡縣島田市大津通 ステンバーグ
- Stengel, Miss Gurden, 1951, NMA—(North China), 220, Yamashita Cho, Naka Ku, Yokohama (Tel. 2-9653)** 横浜市中區山下町 220
ステンゲル
- Stermcr, Miss Dorothy, 1951, TEAM—#1428, Karuizawa Machi, Nagano Ken** 長野縣輕井澤町 1428 スターマー
- Sterrett, Miss Mary, 1949, MC (IBC)—11 Konno Cho, Shibuya Ku, Tokyo (Tel. 48-5649)** 東京都澁谷區金王町 11 ステレット
- Sterry, Miss T., 1951, CJPM—445 Hyakken Machi, Maebashi, Guma Ken (Tel. Maebashi 5742)** 群馬縣前橋市百軒町 445
ステーリイ
- Stevens, Miss Catherine, 1920, MC (IBC)—Nishinoguchi Machi, Beppu** 別府市西野口町
ステイヴンス
- Stirewalt, Rev. A. J. (D.D.), 1905, ULCA—303, 3 Chome, Hyakunin Machi, Shinjuku Ku, Tokyo (Tel. 35-2419)** 東京都新宿區百人町 3 丁目 303
スタイワルト
- Stoker, Miss Lucy Belle, 1949, SBC—1177, Yoyogi-Uehara, Shibuya Ku, Tokyo (Tel. 46-2347)** 東京都澁谷區代々木上原 1177
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ストーン
- Stout, Miss Dorothy J., 1950, PE—St. Margaret's School, Kugayama, 3 Chome, Suginami Ku, Tokyo (Tel. 39-0118)** 東京都杉並區久我山 3 丁目 立教女學院
スタット

Stratton, Miss Nora (N. Z., Aus.),
1950, WT—1 Chome Yamate
Dori, Higashi-Tarumi Cho, Ta-
rumi Ku, Kobe 神戸市垂水區東
垂水山手通 1 丁目

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Street, Mr. L., 1952 OMF—2531,
Karuizawa, Nagano Ken
長野縣輕井澤 2531

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Strege, Rev. & Mrs. Paul H. (RN),
1949, MSL—Asahi Machi, 4 Cho-
me, Asahigawa (Tel. 4471)
旭川市旭町 4 丁目

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Strom, Mr. & Mrs. Verner, 1951,
TEAM— 1413, Karuizawa,
Nagano Ken 長野縣輕井澤町
1413

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Stubbs, Dr. (Ed. D.) & Mrs. David
Carson (India), 1935, MC (IBC)
—No. 6, Kwansei Gakuin, Ni-
shinomiya (Tel. Nishinomiya
620) 西宮市上ヶ原 關西學院 6
號館

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Suelflow, Rev. (Thd. D.) & Mrs.
Roy A. (China), 1949, MSL—15
Nakano Cho, Ushigome, Shinju-
ku Ku, Tokyo (Tel. 33-8624)
東京都新宿區牛込仲之町 15

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Sulley, Miss Winifred, 1951, WEC

—Gokasho P.O., Kanzaki Gun,
Shiga Ken 滋賀縣神崎郡五箇莊
局區内 サリイ

Sunwall, Miss Ruth, 1950, LBA
—1 Chome, Honcho, Sakata Shi,
Yamagata Ken (Tel. Sakata
1307) 山形縣酒田市本町 1 丁目

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Suttie, Miss E. Gwen, 1928, UCC
(IBC)—5090 Moto Joya Machi,
Kofu (Tel. 5451) 甲府市元城屋
町 5090

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Svensson, Miss E. (China), 1950,
SAM—80 Motomachi, Azumada
Cho, Toyohashi, Aichi Ken
愛知縣豊橋市東田町元町 80

スヴェンソン

Swan, Mr. Harry J., 1950, YFC,
IND—Tokyo Y.M.C.A., 7 Mito-
shiro Cho, Kanda, Chiyoda Ku,
Tokyo (Post Office Box 67,
Tokyo Central P. O.) (Tel. 25-
2106 to 9) 東京都千代田區神田美
土代町 7 東京 YMCA 内 スワン

Swanson, Rev. & Mrs. (RN) Edwin,
1951, ALM—142, 4 Chome, Den-
enchofu, Ota Ku, Tokyo (Tel.
02-2268) 東京都大田區田園調布
町 4 丁目 142

スワンソン

Swanson, Rev. & Mrs. Glen, 1950,
BGCA—Mifune Machi, Minami-
muro Gun, Mie Ken 三重縣南
牟婁御船町

スワンソン

Swanson, Rev. & Mrs. Ken, 1950,
YFC—P. O. Box 74 Osoka Central
P. O. 大阪中央郵便局私書函 74
スワンソン

Sweet, Mr. & Mrs. Leonard E.,
(1948), FEGC—Shirahatayama,
Hakuraku Machi, Kanagawa
Ku, Yokohama 横浜市神奈
川區白楽町白幡山 スイート

Swenson, Elder Dale G., 1950,
LDS—c/o Mr. K. Kamotani,
373-1 Furue, Furuta Machi,
Hiroshima Shi, Hiroshima Ken
廣島市古田町古江 鴨谷方
スウエンソン

Swenson, Elder Robert, 1949, LDS
—c/o Shokichi Nakagawa, 27-9,
Motokoi Cho, Chigusa Ku, Na-
goya 名古屋市千種區元古井
町 27 ノ 9 中川正吉方
スウエンソン

Swetland, Miss Jean, 1951, ICEF
—133 Nishiyama Cho, Ashiya
芦屋市西山町 133
スウェットランド

Swift, Mr. Elvin Lawrence, 1959,
MC (IBC)—82 Inaoka Machi,
Yokosuka (Tel. 2316) 横須賀市
稲岡町 82 横須賀學院
スウィフト

Swift, Miss Mildred, 1951, TEAM
—Christian Day School, Nippon
Seisho Gakuin, Higashi Kurume

Mura, Kitatama Gun, Tokyo
東京都北多摩郡東久留米村 日本
聖書學院 スウィフト

Syphers, Dr. (M. D.) & Mrs. (RN)
C. Erwin, 1949, SDA—171 Ama-
numa 1 Chome, Suginami Ku,
Tokyo (Tel. 39-0051; 39-4906)
東京都杉並區天沼 1 丁目 171
サファイアース

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Talley, Miss Frances, 1946, SBC
—Seinan Jo Gakuin, Itazu, Ko-
kura 小倉市到津 西南女學院内
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Tammio, Rev. Kristian T., 1920,
LEAF—3407 Yuda-Shinmachi,
Shimosuwa, Suwa Gun, Nagano
Ken (Tel. Okaya 8580) 長野縣
諏訪郡下諏訪町湯田新町 3407
タミオ

Tang, Pastor & Mrs. O. Gordon,
1950, ELC—78 2 Chome, Torisu
Cho, Minami Ku, Nagoya
名古屋市南區烏柄町 2 丁目 78
タング

Tanigawa, Miss Elsie (Hawaii),
1949, WT—1 Toyooka Cho, Shi-
ba-Mita, Minato Ku, Tokyo
東京都港區芝三田豊岡町 1
タニガワ

Tarr, Miss Alberta, 1932, MC(IBC)
—Hiroshima Jo Gakuin, 46 Ka-
mi-Nagare-Kawa Cho, Hiroshi-

- ma (Tel. 2-4865) 廣島市上流川
46 廣島女學院内 ター
- Taylor, Rev. & Mrs. Arch B. Jr.** (China), 1950, PS—167 Kamijigata Cho, Marugame Shi, Kagawa Ken (Tel. Marugame 903)
香川縣丸龜市上地方町 167
ターラー
- Taylor, Miss Dorothy**, 1950, PN (IBC)—Hokusei Gakuin, Minami 5 Jo, Nishi 17 Chome, Sapporo (Tel. 2-4276) 札幌市南五條西 17 丁目 北星學院
ターラー
- Taylor, Mr. & Mrs. Harold**, 1949, YJ—1003, Kamiuma, 3-Chome, Setagaya Ku, Tokyo 東京都世田ヶ谷區上馬 3 丁目 1003
ターラー
- Taylor, Miss Helen M.**, 1951, MJB—108 Wakabayashi Machi, Setagaya Ku, Tokyo (Tel. 42-3684) 東京都世田ヶ谷區若林町 108
ターラー
- Taylor, Mr. & Mrs. Howard G.**, 1951, AFSC—14, 1 Chome, Mita Dai Machi, Minato Ku, Tokyo (Tel. 45-0804) 東京都港區三田臺町 1 ノ 14
ターラー
- Taylor, Elder James E.**, 1951, LDS—14-2 Hiroo Cho, Azabu, Minato Ku, Tokyo 東京都港區麻布廣尾町 14 ノ 2
ターラー
- Taylor, Mrs. Mary**, 1949, JAM (Associate)—Ishibata, Mizuho Machi, Nishitama Gun, Tokyo 東京都西多摩郡瑞穂町石畑
ターラー
- Taylor, Miss Mary (China)**, 1918, PN (IBC)—Hokusei Gakuin, Minami 5 Jo, Nishi 17 Chome, Sapporo (Tel. 2-4276) 札幌市南五條西 17 丁目 北星學院
ターラー
- Teaguc, Miss Carolyn**, 1912, MC (IBC), 42 Nishi Yohano Cho, Fukuoka Shi (Tel. 2-5759)
福岡市西養巴町 42
テイグ
- Teele, Mr. (Ph. D.) & Mrs. Roy E.** (China), 1950, MC (IBC)—#2 Kwansai Gakuin University, Nishinomiyama (Tel. Nishinomiyama 620) 西宮市上ヶ原 關西學院 2 號館
テイール
- Tetro, Rev. & Mrs. Frank**, 1950, CBFMS—Yuzawa, Tateoka Machi, Kitamurayama Gun, Yamagata Ken 山形縣北村山郡楯岡町湯澤
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- Tewes, Mr. & Mrs. Edward**, 1951, MSL—16-1 Chome, Fujimicho, Chiyoda Ku, Tokyo (Tel. 33-8624) 東京都千代田區富士見町 1 丁目 16
チューズ
- Thallen, Rev. & Mrs. W. E.**, 1950, EFCA—5 Tojiin Machi, Kamikyo Ku, Kyoto (Tel. Nishijin 4033) 京都市上京區等持院町 5
タリーン

Theuer, Rev. & Mrs. George (China), 1949, EUB (IBC)—28 Kami Wakakusa Cho, Murasakino, Kamikyo Ku, Kyoto (Tel. Nishijin 6468) 京都市上京區紫野上若草町 28 トイニツ

ソーン

Thielman, Rev. & Mrs. H. G., 1949, MCC—7 Kasugade Cho, Naka 6 Chome, Konohana Ku, Osaka (Tel. 46-0234) 大阪市此花區春日出町中 6 丁目 7

テイニマン

Thomas, Miss Susie, 1951, FEGC—30 Ochiai, Kurume Mura, Kitatama Gun, Tokyo (Tel. Kurume 22) 東京都北多摩郡久留米村落合 30 トサマス

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- Wood, Dr. & Mrs. Neal Jr., 1952 SDA—171 Amanuma 1 Chome, Suginami Ku, Tokyo**
(Tel. 39-0051; 39-4906) 東京都杉並區天沼 1 丁目 171 ウッド
- Wood, Rev. & Mrs. Robert W., 1949, ABCFM (IBC)—Muromachi Dori, Imadegawa Agaru, Kamikyo Ku, Kyoto**
(Tel. Nishijin 5642) 京都市上京區室町通り今出川上ル ウッド
- Wooley, Miss Kathleen, 1915, SPG—Koran Jogakko, 1046, 7 Chome, Hiratsuka, Shinagawa Ku, Tokyo**
(Tel. 08-4736) 東京都品川區平塚 7 丁目 1046 香蘭女學校内 ウーリー
- Worrell, Miss Annabell, 1950, UCC (IBC)—2 Higashi Torii Zaka, Azabu, Minato Ku, Tokyo**
(Tel. 48-3325) 東京都港區麻布東鳥居坂 2 ウォレル
- Wright, Rev. & Mrs. Morris J., 1950, SBC—350, 2 Chome, Nishi-Okubo, Shinjuku Ku, Tokyo**
東京都新宿區西大久保 2 丁目 350 ライト
- Wright, Mr. & Mrs. Robert J., 1931, 1948, IND—9 Daikyo Machi, Shinjuku Ku, Tokyo**
東京都新宿區大京町 9 ライト

Y

- Yakel, Miss Ella, 1951, NTM—16 Chiribetsu Cho, Muroran Shi, Hokkaido**
北海道室蘭市知利別町 16 ヤケル

Yamada, Miss Ellen, AG—1-1743
 Aza Tesaki, Sumiyoshi Cho,
 Higashinada Ku, Kobe (Tel.
 Mikage 3803) 神戸市東灘區住吉
 町字手先 1 ノ 1743 ヤマダ

Young, Rev. John (China), 1947,
 ABCFM (IBC)—(Teramachi Dori,
 Imadegawa Sagaru, Kamikyo
 Ku, Kyoto) On furlough
 (京都市上京區寺町通今出川下ル)
 歸省中 ヤング

Young, Rev. & Mrs. John M. L.
 (RN) (Manchuria, China), 1949,
 IBPFM—1235 Matsunoki Cho,
 Suginami Ku, Tokyo (Tel. 38-
 5510) 東京都杉並區松ノ木町
 1235 ヤング

Young, Miss R., 1952, OMF
 —2531, Karuizawa, Nagano Ken
 長野縣輕井澤 2531 ヤング

Youngquist, Rev. & Mrs. V.
 Harris, 1950, BGCA—1011, Ka-
 tsuura Machi, Higashimuro
 Gun, Wakayama Ken 和歌山
 縣東牟婁郡勝浦町 1011
 ヤングイスト

Z

Zander, Miss Helen R., 1928, RCA
 (IBC)—37 Yamate Cho, Naka
 Ku, Yokohama (Tel. 2-9183)
 横浜市中區山手町 37 ザンダー

Zerbe, Mr. & Mrs. Ben, 1950,
 IND—2222 Karuizawa, Nagano
 Ken 長野縣輕井澤 2222

ザーブ

Zimmerman, Mr. Charles F. &
 Mrs. Eulalie L., 1951, JGF—635,
 Hagoromo, Takaishi Cho, Sempo-
 ku Gun, Osaka Fu 大阪府泉北
 郡高石町羽衣 635 ジーメマン

Zschiegner, Rev. Max, 1951, MSL
 —Tokyo Lutheran Center, 16-1
 Chome, Fujimicho, Chiyoda Ku,
 Tokyo (Tel. 33-8624) 東京都千代
 田區富士見町 1 丁目 16

チーグナー

Zwintscher, Rev. & Mrs. Victor,
 1949, MSL—49, Matsunamicho
 3 Chome, Niigata (Tel. 5526)
 新潟市松波町 3 丁目 49

ツウインツアー

JAPANESE CHURCHES AND HEADQUARTERS

1. **Nippon Kirisuto Kyodan** (Church of Christ in Japan)
Christian Center Building, 2, 4 Chome, Ginza, Chuo Ku, Tokyo.
Office phone: 56-6616 ; 7828 ; 1488
2. **Nippon Seiko-kai** (Anglican Episcopal Church of Japan)
1 Kiridoshi Cho, Yushima, Bunkyo Ku, Tokyo.
Office phone: 83-0256
3. **Nippon Fukuin Ruteru Kyokai** (Japan Evangelical Lutheran Church)
92, 2 Chome, Saginomiya, Nakano Ku, Tokyo.
Office phone: 39-2286
4. **Nippon Nazaren Kyodan** (Nazarene Church of Japan)
193 Sangen Chayamachi, Setagaya Ku, Tokyo.
Office phone: 42-0920
5. **Nippon Baputesuto Renmei** (Japan Council of Baptist Churches)
11 Kamiyama Cho, Shibuya Ku, Tokyo.
Office phone: 46-5170

Note: Above mentioned churches are the constituencies of the N.C.C.

6. **Nippon Kirisuto Kaikaku-Ha Kyokai** (Japan Reformed Presbyterian Churches)
650, 5 Chome, Kitazawa, Setagaya Ku, Tokyo.
7. **Nippon Domei Kirisuto Kyodan** (The Alliance Church of Japan)
1, 2 Chome, Kitazawa, Setagaya Ku, Tokyo.
Office phone: 42-3059
8. **Kirisuto Kyodai Dan** (Christian Brotherhood Church)
8, 3 Chome, Kanda, Ogawa Machi, Chiyoda Ku Tokyo.

9. **Nippon Horinesu Kyokai** (Japan Holiness Church)
391, 3 Chome, Kashiwagi, Shinjuku Ku, Tokyo.
10. **Imanueru Sogo Dendo-dan** (Immanuel United Evangelistic Body)
1198, 1 Chome, Honmachi, Funabashi, Chiba Ken.
Office phone: Funabashi 561
11. **Toyo Senkyo-Kai Kiyome Kyokai** (Oriental Mission Holiness Church)
971, 4 Chome, Kashiwagi, Shinjuku Ku, Tokyo.
12. **Nippon Horinesu Kyodan** (Japan Holiness Body-Oriental Missionary Society)
391, 3 Chome, Kashiwagi, Shinjuku Ku, Tokyo.
13. **Bankoku Fukuin Kyodan** (World Evangelical Body)
162, Honmachi, Matsumoto, Nagano Ken.
Office phone: Matsumoto 2347
14. **Kassui Kirisuto Kyodan** (Living Water Christian Body)
106, 2 Chome, Saiwai, Odawara, Kanagawa Ken.
Office phone: Odawara 1373
15. **Sei Iyesu Kai** (Holy Jesus Society)
880, 3 Chome, Tozuka Cho, Shinjuku Ku, Tokyo.
16. **Iyesu no Mitama Kyokai** (The Church of Jesus' Spirit)
151, 3 Chome, Ogikubo, Suginami Ku, Tokyo.
Office phone: 39-0233
17. **Nippon Assemburi Kyodan** (Japan Assembly of God)
430, 3 Chome, Komagome, Toshima Ku, Tokyo.
18. **Fukuin Dendo Kyodan** (Gospel Evangelical Body)
427, Hyakken Cho, Maebashi, Gumma Ken.
19. **Ansokunichi Sairin Kyodan** (Seventh-Day Adventist)
171, 1 Chome, Amanuma, Suginami Ku, Tokyo.
20. **Cunningham Mission**
16, 1 Chome, Wakaba Cho, Shinjuku Ku, Tokyo.

21. **Church of Christ**
c/o Rev. R. C. Cannon, Nishihara Machi, Mito.
22. **Kirisuto Yukai Nippon Nenkai** (Japan Assembly of the Friends) 14, 1 Chome, Shiba Mita Daimachi, Minato Ku, Tokyo. Office phone: 45-0804
23. **Nippon Kyusei Gun** (Japan Salvation Army)
17, 2 Chome, Jimbo Cho, Kanda, Chiyoda Ku, Tokyo.
Office phone: 33-0141-3
24. **Kirisutokyo Kanan Kyodan** (Christian Canaan Body)
24, Higashi 1 Chome, Kushiya Cho, Sakai, Osaka.
25. **Kirisuto Doshinkai** (Plymouth Brethren)
c/o Mr. Z. Suzuki, 41, Shiroyama Cho, Nakano Ku, Tokyo.
26. **Mino Mission**
26, 5 Chome, Funamachi, Ogaki, Gifu Ken
27. **Matsujitsu-Seito Iyesu Kirisuto Kyokai** (Church of Jesus Christ of Latter Day Saints)
2-14, Hiroo Cho, Azabu, Minato Ku, Tokyo.
28. **Saientisuto Dai-ichi Kyokai** (First Church of Christ Scientist)
c/o Mr. Masakuma Matsugata, Nishimachi, Minato Ku, Tokyo.
29. **Zai Nippon Taikan Kirisuto Kyokai** (Korean Christian Church in Japan)
4, 2 Chome, Kanda Sarugaku Cho, Chiyoda Ku, Tokyo.
30. **Okinawa-jin Kirisuto Kyokai** (Ryukyu Christian Church in Japan)
2, 1 Chome, Tamura Cho, Minato Ku, Tokyo.
31. **Nippon Senkyo-Kai** (Japan Missionary Society)
956, Hachioji Mura, Minami Tama Gun, Tokyo.
32. **Nippon Araisu Kyodan** (Japan Alliance Body)
63, Nishi-Nakamachi, Shirosima, Hiroshima.

33. **Nippon Wesureyan Methodist Senkyo-dan.** (Wesleyan Methodist Church)
261, 3 Chome, Itabashi, Itabashi Ku, Tokyo.
34. **Assenburiizu Kyodan** (Assemblies of God Great Britain & Ireland)
54, 1 Chome, Watarida Shinmachi, Kawasaki Shi.
35. **Kyokuto Fukuin Ju-ji-gun** (Far Eastern Gospel Crusade)
Shirahatayama, Hakuraku Cho, Kanagawa Ku, Yokohama.
36. **Hiraderuhia Kyokai** (Philadelphia Church)
47, Dairi Machi, Honmoku. Yokohama.
37. **Fukuin Ruteru Kyokai**
1633, 3 Chome, Ikebukuro, Toshima Ku, Tokyo.
38. **Nippon Ruteru Kyokai** (Lutheran Church of Japan)
1-16, Fujimi Cho, Chiyoda Ku, Tokyo.
39. **Noruwei Ruteru Dendokai** (Norwegian Lutheran Evangelical Church)
827 Wazaka Sebu, Akashi, Hyogo Ken
40. **Nippon Kirisuto Kyokai**
4-116, Iri-Arai, Ota Ku, Tokyo.
41. **Beikoku Ichi Baputesuto Rengo Dendodan**
5439, 3 Chome, Minami Machi, Nerima Ku, Tokyo.
42. **Shinrei Seisho Koyukai** (Japan Baptist Bible Fellowship)
43. **Nippon Horinesu Kyodan** (Japan Holiness Church Body)
412, 2 Chome, Tamagawa-Nakamachi, Setagaya Ku, Tokyo.
44. **Nippon Senkyo Kai** (Japan Missionary Society)
Moto Hachioji, Hachioji, Tokyo.
45. **Kirisuto Shinshu Kyodan**
6784 Shimo Yoshida, Fuji Yoshida Shi, Yamanashi Ken.
46. **Iyesu Fukuin Kyodan**
1548 Shimo-Hoya, Hoyamachi, Kitatama Gun, Tokyo.

47. **Beikoku Adobento Senkyokai Nippon Shibu** (Japan Branch, American Advent Mission)
29, 3 Chome, Tatsumidori, Sakai Shi, Osaka.
48. **Nippon Shito Kyodan** (Japan Apostolic Church Body)
Tawaraguchi, Ikoma, Nara Ken
49. **Kirisuto Yukai** (Beikoku Oregon Assembly) (Friends, American Oregon Assembly)
60, 4 Chome, Yamasaka Sho, Sumiyoshi Ku, Osaka.
50. **Purimasu Burezaren** (Plymouth Brethren)
c/o Mr. Kiyoshi Togasaki, 168, 1 Chome, Amanuma, Suginami-Ku, Tokyo.
51. **Kamino Kyokai** (Church of God)
3423, 1 Chome, Minami Machi, Nerima Ku, Tokyo.
52. **Nippon Kobenanto Kyokai** (Japan Covenant Church)
593, 2 Chome, Akatsutsumi Cho, Setagaya Ku, Tokyo.
53. **Jiyu Kirisuto Kyokai** (Free Christian Assembly)
101 Kami Owari Cho, Kita-Shirakawa, Kyoto.
54. **Nippon Jiyu Shukyo Kyokai**
c/o Mr. Shinichiro Inaoka, 24 Shiba Koen, Minato Ku, Tokyo.
55. **Ehoba no Shogen** (Watch Tower)
1, Toyooka Cho, Shiba Mita, Minato Ku, Tokyo.
56. **Hokubei Menonaito Burazaren Kyodan** (North American Mennonite Brethren)
59-18, Ishibashi-Soen, Takabachi Cho, Ikeda Shi, Osaka Fu.
57. **Tokyo Fukuin Kyokai** (Tokyo Gospel Mission)
127, 2 Chome, Ogikubo, Suginami Ku, Tokyo.
Office phone : 39-1691.

HEADQUARTERS OF OTHER RELIGIOUS AND SOCIAL ORGANIZATIONS

1. **Nippon Kirisuto Kyogi-Kai** (The National Christian Council of Japan)
Christian Center Building, 2, 4 Chome, Ginza, Chuo Ku, Tokyo.
Office phone: 56-5003
Cable code: "JAPACONCIL" TOKYO
2. **Kirisutokyo Kyoiku Domei-Kai** (Japan Christian Education Association)
Christian Center Building, 2, 4 Chome, Ginza, Chuo Ku, Tokyo.
3. **Nippon Kirisutokyo Seinenkai Domei** (National YMCA of Japan)
2, 1 Chome, Nishi-Kanda, Chiyoda Ku, Tokyo.
4. **Nippon Kirisutokyo Joshi-Seinenkai** (National YWCA of Japan)
15, 4 Chome, Kudan, Chiyoda Ku, Tokyo.
5. **Nippon Kirisutokyo Kyoiku Kyogikai** (Japan Council of Christian Education)
6, 1 Chome, Nishiki Cho, Kanda, Chiyoda Ku, Tokyo.
6. **Nippon Kirisutokyo Fujin Kyo-Fu-Kai** (Woman's Christian Temperance Union of Japan)
360, 3 Chome, Okubo-Hyakunin Cho, Shinjuku Ku, Tokyo.
Office phone: 35-0934
7. **Zen-Nippon Kirisutokyo Shakai-jigyo Domei** (All Japan Christian Social Welfare Association)
c/o Prof. Namae, 2, Agechi Machi, Shibuya Ku, Tokyo.
8. **Nippon Seisho Kyokai** (Japan Bible Society)
Christian Center Building, 2, 4 Chome, Ginza, Chuo Ku, Tokyo.

9. **Nippon Kirisutokyo Bunka Kyokai** (Japan Christian Cultural Society)
Christian Center Building, 2, 4 Chome, Ginza, Chuo Ku, Tokyo.
 10. **Nippon Rengo Kirisutokyo Kyorei Kai** (Japan Union of Christian Endeavor)
c/o Mr. K. Hata, Asahi Bldg., 7 Chome, Ginza, Chuo Ku Tokyo.
 11. **Kirisutokyo Hoiku Renmei** (Christian Kindergarten Union)
c/o Mrs. Y. Iwamura, 977, Tsutsumikata Machi, Ota Ku, Tokyo.
- Note: Above mentioned organizations are the constituent bodies of the N.C.C.
12. **Naigai Kyoryoku-kai** (Council of Cooperation)
Christian Center Building, 2, 4 Chome, Ginza, Chuo Ku, Tokyo.
 13. **Iyesu no Tomo-kai** (Friends of Jesus Society)
c/o Dr. T. Kagawa, 603, 2 Chome, Kamikitazawa Cho, Setagaya Ku, Tokyo.
 14. **Kirisutokyo Doshikai** (Christian Fellowship Society)
c/o Rev. T. Katatani, 81, 3 Chome, Ogikubo, Suginami Ku, Tokyo.
 15. **Tetsudo Seinen-kai** (Railway YMCA)
c/o Mr. M. Masutomi, 895, Kyodo, Setagaya Ku, Tokyo.
 16. **Nippon Kirisuto-sha Ika Renmei** (Japan Council of Christian Doctors)
c/o Shinanomachi Church, 30, Shinanomachi, Shinjuku Ku, Tokyo.
 17. **Nippon Eiga-dendo Kyokai** (Japan Motion Picture Evangelical Association)
1, 4 Chome, Ginza Nishi, Chuo Ku, Tokyo.
 18. **Mojin Kirisuto-kyo Dendo Kyogi-kai** (The Council of Christian Evangelism for the Blind)
c/o National Christian Council, 2, 4 Chome, Ginza, Chuo Ku Tokyo.
 19. **Kirisuto-kyo Shakai Jigyo Domei** (The Council of Christian

Social Institutes)

c/o Council of Cooperation, 2, 4 Chome, Ginza, Chuo Ku,
Tokyo.

Comprised of the following institutions

- (1) Nanakubo Shion-yen-
- (2) Jomo Airinsha
- (3) Airin Dan
- (4) Aisei-En
- (5) Aikei Gakuen
- (6) Aino-tomo Kyokai
- (7) Futaba Hoiku-En
- (8) Katei Gakko (Reformatory School)
- (9) Kobo-kan
- (10) Koho-kai
- (11) Kyorei-kan
- (12) Shakaibu, Church of Christ in Japan
- (13) Fujin Kyofu-kai (WCTU)
- (14) San-Iku-kai Hospital
- (15) Oncho-en (Grace Orphanage)
- (16) Hakuho-kai
- (17) Hakujuji Rinkan Gakko
- (18) Kamakura Hoikuen
- (19) Kanagawa Nyuyoji Hogo Kyokai
- (20) Yokohama Kummoin (Blind School)
- (21) Yokohama Katei Gakuen (Refomatory School)
- (22) Shizuoka Home
- (23) Seirei Hoyo-Noen (Sanitarium)
- (24) Fuji Ikuji-En (Orphanage)
- (25) Baiko-kai (Kanazawa Orphanage)
- (26) Ishii Memorial (Aisen-En)
- (27) Osaka Gyomei-kan
- (28) Osaka Suijo Rimpō-kan
- (29) Osaka Zenrin-kan
- (30) Kobe Shinsei-juku

- (31) Akita Woman's Home
 - (32) Okayama Hakuai-kai
 - (33) Seiai Home
-
- 20. **Nippon Kirisutokyo Heiwa Kyokai** (Japan Christian Peace Association)
2, 4 Chome, Ginza, Chuo Ku, Tokyo.
 - 21. **Yuwa Kai** (Fellowship of Reconciliation)
Friend Center, 14, 1 Chome, Daimachi, Mita, Minato Ku, Tokyo.
Office phone: 45-0804
 - 22. **Nippon Kirisuto-kyo Rengo-kai** (Japan Christian Federation)
(Being a liaison organ of Protestants and Catholics)
c/o Honganji, Tsukiji, Chuo Ku, Tokyo.
 - 23. **Nippon Fukuin Renmei** (Japan Evangelical Federation)
c/o Suginami Chubu Church, 76, Higashi-Ogi Machi, Suginami Ku, Tokyo.
 - 24. **Nippon Shinkyo Renmei** (Japan Protestant Federation)
3, 1 Chome, Horinouchi, Suginami Ku, Tokyo.
 - 25. **Kirisuto-no Fukuin Renmei** (League of Gospel of Christ)
412, 1 Chome, Tamagawa Naka Machi, Setagaya Ku, Tokyo.
 - 26. **Nippon Katei Seisho Kai** (Japan Society of Home Bible)
2, 4 Chome, Ginza, Chuo Ku, Tokyo.
 - 27. **Pokketto Seisho Renmei** (League of Pocket Bible)
298, 3 Chome, Koenji, Suginami Ku, Tokyo.
 - 28. **Gideon Seisho Kai** (Gideon's Bible)
c/o Y.M.C.A. Nishiki Cho, Kanda, Chiyoda Ku, Tokyo.
 - 29. **Kirisuto-kyo Bunsho Dendo Kyokai** (Christian Literature Evangelism Association)
25, Hidenin Cho, Tennoji-ku, Osaka.

30. **Nippon Kinshu Renmei** (Japan Temperance Union)
53, Oiwake Cho, Bunkyo Ku, Tokyo.
31. **Nippon Kyurai Kyokai** (Japan Leprosy Association)
6, 1 Chome, Nishiki Cho, Kanda, Chiyoda Ku, Tokyo.
32. **Kirisuto-kyo Bunka Gakkai** (Christian Cultural Association)
c/o Meiji Gakuin, Imasato Cho, Shiba-Shirokane, Minato Ku,
Tokyo.
33. **Kirisuto-kyo Shigakkai** (Christian History Research Institute)
c/o Kanto Gakuin, Mutsuura, Kanazawa Ku, Yokohama.

KOREA EVACUEE MISSIONARIES IN JAPAN

- Adams, Rev. & Mrs. G. J.**, 1932, 2, Shoto Machi, Shibuya Ku,
Tokyo. Tel. 46-4412 PN
- Bergman, Miss Anne L.**, 1921, 6-13, 4 Chome Kudan, Chiyoda Ku,
Tokyo. Tel. 33-6763 PN
- Bergman, Miss Gerda O.**, 1915, 220, Yamashita Cho, Yokohama.
Tel. 2-9653 PN
- Boyer, Mrs. E. T.**, 1921, 3 Kumochi Cho. 1 Chome, Fukiai Ku,
Kobe. PS
- Bush, Mrs. O. B.**, 1949, 3 Kumochi Cho. 1 Chome Fukiai Ku,
Kobe. PS
- Campbell, Mrs. A.**, 1916, c/o Rev. Tygert, House 2163, Karuizawa.
Tel. 2032 PN
- Codington, Mrs. H. S.**, 1949, 3, 1 Chome, Kumochi, Fukiai Ku,
Kobe. PS
- Conrow, Miss Marion L.**, 1922, Joshidai, 124, 3 Chome, Iogi Machi,
Suginami Ku, Tokyo. Tel. 39-2255 MC
- Cooper, Miss Kate**, 1908, 327 Higashi Ku, Ushita Machi, Hiro-
shima. MC
- Crane, Miss Janet**, 1919, 1-13, 4 Chome Maruya Cho, Showa Ku,
Nagoya. PS
- Cummings, Mrs. B. A.**, 112, Yamamoto-dori, 4 Chome, Ikuta Ku,
Kobe. PS
- Davie, Miss Minnie**, National YWCA, 15, 4 Chome, Kudan, Chiyoda-
Ku, Tokyo. Tel. 33-7167 PN
- Decamp, Mrs. Otto**, 1937, 383 Shimomeguro, 4 Chome, Meguro Ku
Tokyo. Tel. 49—0925 PN
- Delmarter, Miss J.**, 1920, Baiko Jo-Gakuin, Maruyama Cho,
Shimonoseki. PN

- Denio**, Mr. S. H., 1949, 1, Sannen Cho, Chiyoda Ku, Tokyo. CM
- Fontaine**, Miss L., 1923, 112, 3 Kumochi Cho, 1 Chome, Fukiai Ku, Kobe. PS
- Garland**, Mr. D. I., 1, Sannen Cho, Chiyoda Ku, Tokyo. CM
- Goff**, Miss Maude, 1948, 35, Nakayamate Dori, 4 Chome, Ikuta Ku, Kobe. MC
- Greene**, Miss W. B., 1919, 112, 3 Kumochi Cho, 1 Chome, Fukiai Ku, Kobe. PS
- Hall**, Miss Ada B., 1921, Fukuoka Jo-Gakuin, Fukuoka. MC
- Hamilton**, Mrs. Floyd, 1920, 273, 1 Chome, Horinouchi Machi, Suginami Ku, Tokyo. IBPFM
- Hansen**, Miss M., 1918, Mino Mission, Oiwake, Mie Ken. IND
- Hartness**, Miss Marion, Ji Ai En, 375, Kuwamizu Machi, Kumamoto. PN
- Henderson**, Mrs. H. J., 1920, Hokuriku Jo Gakuin, Kanazawa Shi, Ishikawa Ken. PN
- Hill**, Mrs. H. J., 1917, 61, Nakagawara, Shimogamo, Sakyo Ku, Kyoto. PN
- Hill**, Mrs. J. J., 141, 1 Chome, Hiromaki Cho, Setagaya Ku, Tokyo. KCM
- Johnson**, Miss O. C., 1921, 61 Nakagawara, Shimogamo, Sakyo Ku, Kyoto. PN
- Kilbourne**, Mrs. E. W., 1941, 391, 3 Chome, Kashiwagi, Shinjuku Ku, Tokyo. Tel. 37-3664 OMS
- Kinsler**, Mrs. F., 1928, 1467 Yoyogi, Tomigaya Cho, Shibuya Ku, Tokyo. PN
- Lee**, Mrs. J. M., 1935, Nakashima-dori, 3 Chome, Fukiai Ku, Kobe. SDA
- Lutz**, Mrs. Dexter N., Pershing Heights. Tel. 33—5130
- Lyon**, Mrs. W. B., 1923, National YMCA, 2, 1 Chome, Nishi Kan-da, Chiyoda Ku, Tokyo. Tel. 25-5200 PN
- Malsbary**, Mrs. D. R., 1929, 273 1 Chome, Horinouchi Machi, Suginami Ku, Tokyo. IBPFM
- McMurphy**, Miss A., 1912, 3 Kumochi Cho, 1 Chome, Fukiai Ku Kobe. PS

- McNabb**, Miss B., 1950, c/o Mrs. Yamaguchi, 861 Komaba Cho, Meguro Ku, Tokyo. Tel. 46-4171 AP
- Miller**, Mrs. F. S., 1915, 797 Hamamatsu Cho, Maebashi, Fukuoka. Tel. Higashi 4580 PN
- Moffett**, Mrs. H. F., 401-A Castle Hts., Nagoya. PN
- Munson**, Mrs. G. W., 1947, Nakashima-dori, 3 Chome, Fukiai Ku, Kobe. SDA
- Oliver**, Miss Bessie, Aikei Gakuin, 1035-1 Chome, Motoki, Adachi Ku, Tokyo. Tel. Adachi 2815 MC
- Payne**, Mrs. D.T., 1948, 200 Shinonome Cho, Higashi Ku, Osaka. MC
- Rice**, Mrs. R., House 1235, Karuizawa. PN
- Rose**, Miss A., 2 Higashi Toriizaka, Azabu, Minato Ku, Tokyo. UCC
- Sauer**, Mrs. C. A., 37 Yamate Cho, Naka Ku, Yokohama. Tel. 2-9183 MC
- Shaw**, Miss M. A., 1949, 6-13 Kudan, 4 Chome, Chiyoda Ku, Tokyo. Tel. 33-6763 PN
- Shaw**, Mrs. W. E., 1921, National YWCA, 15 4 Chome, Kudan, Chiyoda Ku, Tokyo. Tel. 33-7167 MC
- Spitzkeit**, Mrs. J. W., 1949, 200 Shinonome Cho, Higashi Ku, Osaka. MC
- Stokes**, Mrs. C. D., 1940 200 Shinonome Cho, Higashi Ku, Osaka. MC
- Tait**, Miss M., Mino Mission, Oiwake, Mie Ken. Ind
- Taylor**, Rev. & Mrs. Lyman P., 1948, Annaka Machi, Gumma Ken. MC
- Underwood**, Mrs. H. G., 1941, E-212 Pershing Hts., Tokyo. Tel. 33-5701 PN
- vanLierop**, Rev. & Mrs. P., 730, Matsubara Cho, 2 Chome, Setagaya Ku, Tokyo. Tel. 32-2002 PN
- Voelkel**, Mrs. H., 165-A, Washington Hts., Tokyo. Tel. 46-3171 PN
- Wangerin**, Mrs. T., 1909, Japan SDA Pub. House, 1966 Kamikawai Machi, Hodogaya Ku, Yokohama. SDA
- Williams**, Mrs., 1948, Nakashima-dori, 3 Chome, Fukiai Ku, Kobe.

SDA

- Withers**, Miss Muriel, 1918, c/o Mrs. Yamaguchi, 861 Komaba
Cho, Meguro Ku, Tokyo. Tel. 46-4171 AP
- Wood**, Miss G. H., 1929, National YWCA, 15, 4 Chome, Kudan,
Chiyoda Ku, Tokyo. Tel. 33-7167 MC
- Woodberry**, Mrs. E., House 1368, Karuizawa., Nagano Ken, PN

Key :

- AP.....Australian Presbyterian
- IBPFM.....Independent Board for Presbyterian Foreign
Missions
- IndIndependent
- KCMKorean Christian Mission
- OMSOriental Missionary Society
- PNPresbyterian Church U.S.A.
- PSPresbyterian Church U.S.
- SDASeventh Day Adventist
- UCCUnited Church of Canada
- CM.....Christian Missions

STATISTICS

STATISTICS OF THE JAPANESE CHURCHES

Compiled by

Theodor Jaeckel and K. Morioka

Much life is going on which cannot be pressed into statistics. Moreover, these statistics are not complete, but they show the general trend of developments and they are helpful if studied for the purpose of making the best use of men and means available for the future of the Church in Japan.

DENOMINATIONS

The figures are based on the statistics given in the Christian Yearbook, 1952 (*Kirisuto Kyo Nenkan, 1952*), published by the Kirisuto Shimibun (March 31, 1951), and on a report by the Ministry of Education (Dec. 31, 1950). Where the two reports differ, usually the more conservative figure is given.

There are 1119 Protestant missionaries working in Japan. But these statistics count only those who are related to one of the denominations mentioned below. It is to be expected that as a result of the work of the missionaries not counted in these statistics the number of denominations, churches, and church members will increase considerably. Such churches are in the making or exist already, but they are not yet ready to provide statistics.

Districts with Insufficient Evangelization

These statistics are translated from the Japanese Christian Year-book (*Kirisuto Kyo Nenkan*) 1952. Mentioned are cities and districts with two or less churches or preaching stations of any Christian organization. Cities and districts without any preaching station or church number 203, with only one, 202.

Hokkaido 1,805,792

		Chur ches	Popula- tion	Protes- tant	Roman and Greek Catholic
Iburi no kuni	Tomakomai-shi	2	33,131	1	1
	Horobetsu-gun	1	18,553	1	
	Chitose-gun	1	29,008	1	
	Usu-gun	2	32,611	2	
	Yamakoshi-gun	1	33,558	1	
	Abuta-gun	1	71,289		1
	Shiraoi-gun	0	9,603		
Ishikari no kuni	Bihai-shi	1	81,450	1	
	Ishikari-gun	0	28,773		
	Kabato-gun	1	29,017	1	
	Uryu-guu	1	88,964	1	
	Atsuda-gun	0	6,426		
	Yubari-gun	0	49,927		
	Hamamasu-gun	0	8,440		
Tokachi no kuni	Nakagawa-gun	1	93,229	1	
	Hiroo-gun	0	21,436		

	Ashiyose-gun	0	11,465		
	Tokachi-gun	0	15,740		
	Kato-gun	0	48,168		
	Kasei-gun	0	39,781		
Kitami no kuni	Kitami-shi	2	42,671	1	1
	Wakkanai-shi	1	31,029	1	
	Rishiri-gun	0	17,722		
	Rebun-gun	0	9,082		
	Soya-gun	1	10,380		1
	Esashi-gun	0	29,723		
	Abashiri-gun	0	48,783		
	Shari-gun	1	34,465		1
Teshiho no kuni	Rumoi-shi	2	30,574	1	1
	Teshio-gun	0	31,745		
	Tomamae-gun	0	35,822		
	Akan-gun	0	21,341		
	Rumai-gun	0	15,945		
	Mashige-gun	0	15,964		
Toshima no kuni	Zishi-gun	0	17,081		
	Kayabe-gun	1	53,953	1	
	Kamiiso-gun	2	45,406		2
	Kameda-gun	0	74,989		
	Natsumae-gun	0	31,290		
	Hiyama-gun	0	34,808		
Nemuro no kuni	Notsuke-gun	0	16,044		
	Shibetsu-gun	1	3,318		1
	Hanasaki-gun	0	3,882		

Kushiro no kuni	Nemuro-gun	1	23,918	1	
	Menashi-gun	0	3,318		
	Kawakami-gun	0	11,066		
	Kushiro-gun	0	4,688		
	Atsukeshi-gun	1	27,039	1	
	Shiranuka-gun	0	23,390		
Koshi no kuni	Iwanai-gun	1	39,989	1	
	Isoya-gun	0	14,841		
	Yoichi-gun	1	36,218	1	
	Utasutsu-gun	0	4,160		
	Okushiri-gun	0	7,443		
	Oshiyoro-gun	0	8,046		
	Kutoo-gun	0	6,735		
	Futoro-gun	0	4,312		
	Fururu-gun	0	13,569		
	Furuhira-gun	0	9,159		
	Shakotan-gun	0	3,995		
	Shimamaki-gun	0	5,271		
	Bikuni-gun	1	4,097		
	Setana-gun	1	24,177	1	1
	Suttsu-gun		11,606		
Hidaka no kuni		0			
	Niikapu-gun	0	6,460		
	Horoizumi-gun	1	8,158		
	Urakawa-gun	1	17,718	1	
	Saru-gun	0	30,865	1	
	Mitsuishi-gun	0	10,628		
	Shizunai-gun	0	14,352		
	Samani-gun		9,001		

Tohoku 4,537,629

		Chur ches	Popula- tion	Protes- tant	Roman and Greek Catholic
Aomori-ken	Nakatsugaru-gun	0	83,509		
	Sannohe-gun	1	129,001		1
	Minamitsugaru-gun	0	157,586		
	Simokita-gun	0	84,183		
	Higashitsugaru-gun	0	110,293		
Akita-ken	Noshiro-shi	2	46,416	2	
	Katsuno-gun	2	70,937		2
	Okachi-gun	0	118,660		
	Kawabe-gun	0	43,093		
	Yamamoto-gun	0	86,890		
	Yuri-gun	2	146,288	2	
	Senboku-gun	1	190,374	1	
Yamagata-ken	Nishitagawa-gun	2	79,043	2	
	Kitamurayama-gun	2	136,199	2	
	Minamioitama-gun	2	40,714	2	
	Minamimurayama-gun		80,799	1	
	Higashioitama-gun	1	118,334	1	
	Higashimarayama-gun	1	107,922	1	
	Higashitagawa-gun	0	105,390		
	Mogami-gun	0	94,510		
	Akumi-gun	0	81,391		
Iwate-ken	Miyako-shi	2	36,715	1	1
	Ichinoseki-shi	2	34,627	1	1

	Iwate-gun	1	96,516	1	
	Kunoke-gun	0	97,714		
	Nishiiwai-gun	1	43,295		1
	Waka-gun	1	97,549	1	
	Esashi-gun	2	59,433		2
	Shimohei-gun	0	89,455		
	Shiha-gun	1	51,861	1	
	Hienuki-gun	1	76,784		
	Higashiiwai-gun	0	100,243		
	Kesen-gun	0	85,200		
	Ninohe-gun	2	75,528	2	
Miyagi-ken	Shiogama-shi	1	40,663		1
	Igu-gun	2	67,425	2	
	Watari-gun	1	45,085	1	
	Osika-gun	1	66,395	1	
	Kami-gun	2	47,477	1	1
	Tamazukuri-gun	1	41,536	1	
	Natori-gun	2	66,745	2	
	Kurokawa-gun	0	46,654		
	Miyagi-gun	2	78,232	1	1
	Momoo-gun	1	104,715		1
Fukushima-ken	Iwase-gun	2	78,520	2	
	Oonuma-gun	2	61,959	2	
	Kanumu-gun	1	67,724	1	
	Asaka-gun	0	73,519		
	Kitaaiizu-gun	0	44,693		
	Minamiaizu-gun	1	57,127		
	Shinobu-gun	1	76,229	1	
	Ishikawa-gun	1	65,568	1	

	Nishishirakawa-gun	2	68,984	2	
	Tamura-gun	2	139,547	1	1
	Futaba-gun	0	91,119		
	Higashishirakawa-gun	0	66,211		

Kanto 2,737,013

		Chur ches	Popula- tion	Protes- tant	Roman and Greek Catholic
Tokyo-to	Mitaka-shi	2	52,396	2	
	Ome-shi	1	35,266	1	
	Hachijo-jima	2	13,098	2	
	Nii-jima	1	5,207	1	
	To-jima	0	375		
	Kozu-shima	0	2,567		
	Miyake-jima	0	6,291		
	Mikura-shima	0	416		
Kanagawa-ken	Yokohama Isogo-ku	0	57,419		
	Yokohama Totsuka-uk	2	65,330	1	1
	Tsukui-gun	1	38,716		1
	Ashigarakami-gun	2	69,209	2	
Chiba-ken	Noda-shi	1	24,028	1	
	Kisarazu-shi	2	37,675	2	
	Sanbu-gun	2	116,368	2	
Saitama-ken	Chichibu-shi	1	29,497	1	
	Gyoda-shi	1	31,075	1	

Ibaraki-ken	Tokorozawa-shi	2	40,616	2	
	Chichibu-gun	1	107,259	1	
	Kitakatsishika-gun	2	121,980	2	
	Kagao-shi	1	31,204	1	
	Nishiibaraki-gun	1	98,405	1	
	Niihari-gun	2	133,847	2	
	Kashima-gun	1	122,559	1	
	Taga-gun	2	140,506	1	1
Tochigi-ken	Tsukuba-gun	1	104,431	1	
	Kitasoma-gun	2	69,120	2	
	Kuji-gun	1	154,030	1	
	Kanuma-shi	2	32,980	1	1
	Haga-gun	1	168,873	1	
Gumma-ken	Ashikaga-gun	2	98,348	2	
	Aso-gun	1	61,305	1	
	Shioka-gun	2	127,199	2	
	Nitta-gun	1	77,906	1	
	Gumma-ken	2	186,789	2	
	Yamada-gun	2	55,672	1	1
	Kanra-gun	2	109,279	1	1
	Seta-gun	1	159,772	1	

Chubu 9,509,026

		Chur ches	Popula- tion	Protes- tant	Roman and Greek Catholic
Shizuoka-ken	Atami-shi	1	34,754	1	

	Mishima-shi	2	46,180	1	1
	Fujimiya-shi	2	40,904	2	
	Shimada-shi	1	30,635	1	
	Yoshihara-shi	1	31,151	1	
	Yaizu-shi	1	27,386	1	
	Inasa-gun	2	68,403	2	
	Iwata-gun	1	148,826	1	
	Hamana-gun	1	227,988	1	
	Ogasa-gun	2	150,119	2	
	Shuchi-gun	1	63,789		1
	Ibara-gun	1	111,172	1	
	Fuji-gun	2	122,609	2	
	Abe-gun	1	46,288		1
Yamanashi-ken	Nishiyamanashi-gun	1	14,403		1
	Nishiyatsusiro-gun	1	55,465	1	
	Nakakoma-gun	1	106,059	1	
	Kitakoma-gun	2	111,278	2	
	Kitatsuru-gun	2	72,195	2	
	Minamikoma-gun	1	65,961	1	
	Higashiyatsusiro-gun	1	73,051	1	
	Fujiyoshida-shi	1	33,017	1	
Nagano-ken	Nishitsukuma-gun	2	70,846	2	
	Chiisagata-gun	2	147,430	2	
	Kamitakai-gun	2	75,441	2	
	Kamiminochi-gun	1	128,310	1	
	Sarashina-gun	2	103,427	2	
	Kitaazumi-gun	1	78,042	1	
	Minamisaku-gun	2	95,058	2	
	Shimotakai-gun	2	86,422	2	

	Shimominochi-gun	1	43,380	1	
Niigata-ken	Kashiwazaki-shi	1	35,963		1
	Shibatashi	2	35,209	1	
	Iiwafune-gun	1	103,786	1	
	Nishikambara-gun	1	188,212	1	
	Nishikubiki-gun	0	85,666		
	Kariha-gun	0	107,952		
	Nakakambara-gun	2	216,444	1	1
	Koshi-gun	0	107,117		
	Santo-gun	1	106,125	1	
	Kitakambara-gun	2	222,426	2	
	Kitauonuma-gun	1	93,974	1	
	Minamikambara-gun	1	137,871	1	
	Minamiuonuma-gun	0	85,299		
	Higashikubiki-gun	0	62,854		
	Higashikambara-gun	0	37,569		
Toyama-ken	Takaoka-shi	2	138,988	1	1
	Imizu-gun	0	55,991		
	Nishitonami-gun	2	97,113	2	
	Nehi-gun	2	89,646	2	
	Nakashinkawa-gun	0	106,098		
	Shimoniikawa-gun	1	144,059	1	
	Higashitonami-gun	2	108,168	2	
	Himi-gun	0	72,919		
Ishikawa-ken	Komatsu-shi	2	62,674	2	
	Nanao-shi	1	39,604	1	

Fukui-ken	Ishikawa-gun	0	72,228		
	Kahoku-gun	1	76,109	1	
	Nomi-gun	0	65,795		
	Enuma-gun	1	72,968	1	
	Hagui-gun	1	89,355	1	
	Kashima-gun	0	68,131		
	Fugeshi-gun	1	105,129	1	
	Shuzu-gun	0	52,429		
	Tsuruga-shi	2	30,260	2	
	Takeo-shi	2	31,743	2	
	Imadate-gun	2	75,425	2	
	Niu-gun	0	72,542		
	Yoshida-gun	0	45,941		
	Tsuruga-gun	0	18,270		
	Asuha-gun	0	30,058		
	Oniu-gun	2	51,285	2	
	Ohi-gun	1	23,243	1	
	Mikata-gun	0	27,697		
	Nanjo-gun	0	23,646		
Aichi-ken	Nagoya Minami-ku	1	68,808	1	
	Nagoya Chigusa-ku	2	66,173	2	
	Nagoya Nakamura-ku	0	121,374		
	Nagoya Atsuta-ku	2	51,011	1	1
	Nagoya Nakagawa-ku	1	76,153		1
	Nagoya Minato-ku	0	39,633		
	Handa-shi	2	59,819	1	1
	Toyokawa-shi	0	55,036		

	Kasugai-shi	0	47,104		
	Tsushima-shi	1	31,737	1	
	Hekinan-shi	1	59,794		
	Kariya-shi	0	29,353		
	Koromo-shi	0	30,564		
	Haguri-gun	0	39,739		
	Nishikasugai-gun	1	71,440	1	
	Niwa-gun	1	113,269	1	
	Chita-gun	2	224,660	1	
	Nakashima-gun	0	137,877		
	Ama-gun	0	134,432		
	Higashikasugai-gun	1	109,597	1	
	Hazu-gun	0	118,116		
	Nishikamo-gun	0	51,219		
	Hai-gun	1	100,599	1	
	Hekikai-gun	2	149,616	2	
	Nukata-gun	1	57,198	1	
	Yana-gun	0	34,734		
	Atsumi-gun	1	92,976	1	
	Kitashidara-gun	1	40,876	1	
	Minamishidara-gun	0	43,840		
	Higashikamo-gun	0	37,111		
Gifu-ken	Takayama-shi	2	43,122	2	
	Tajimi-shi	2	37,160	1	1
	Seki-shi	0	22,563		
	Inaba-gun	0	81,363		
	Ibi-gun	0	68,961		
	Hashima-gun	0	74,585		
	Kani-gun	0	49,375		
	Kamo-gun	2	101,558		2

	Toki-gun	0	90,839		
	Kaizu-gun	0	34,364		
	Yoro-gun	1	41,349	1	
	Mugi-gun	0	95,123		
	Gujo-gun	0	68,859		
	Yamagata-gun	0	37,083		
	Fuwa-gun	0	44,044		
	Ampachi-gun	0	40,192		
	Motosu-gun	0	59,784		
	Ouo-gun	0	33,868		
	Yoshiki-gun	2	60,698	2	
	Masuda-gun	1	46,319	1	

Kinki 5,553,131

		Chur ches	Popula- tion	Protes- tant	Roman and Greek Catholic
Mie-ken	Matsuzaka-shi	1	47,617	1	
	Ueno-shi	2	40,081	2	
	Suzuka-shi	2	68,214	1	1
	Inabe-gun	0	57,786		
	Ira-gun	0	67,129		
	Watarai-gun	0	16,217		
	Kawage-gun	0	45,209		
	Taki-gun	1	59,294	1	
	Kuwana-gun	0	37,647		
	Ano-gun	0	23,072		
	Mie-gun	0	84,873		
	Suzuka-gun	1	59,274	1	
	Naga-gun	0	56,805		

	Ayama-gun	0	45,603		
	Kitamuro-gun	2	59,938	2	
	Minamimuro-gun	2	77,611	2	
	Shima-gun	1	93,231	1	
Shiga-ken	Nagahama-shi	1	46,755		
	Inugami-gun	0	39,142		
	Ika-gun		37,586		
	Kanzaki-gun	2	49,840	2	
	Kurita-gun	1	56,181	1	
	Yasu-gun	2	57,541	2	
	Kaga-gun	1	90,750	1	
	Echi-gun	0	53,287		1
	Chiga-gun	2	41,052	1	
	Higashiasai-gun	1	41,779	1	
	Sakata-gun	1	46,449	1	
Kyoto-fu	Fukuchiyama-shi	1	38,131	1	
	Ayabe-shi	1	15,695	1	
	Amata-gun	1	41,480	1	
	Kitakuwada-gun	1	21,765	1	
	Minamikuwada-gun	1	43,367	1	
	Kasa-gun	5	24,852		
	Takeno-gun	1	38,284	1	
	Kumano-gnn	0	19,013		
	Otokuni-gun	1	35,443	1	
	Tsuzuki-gun	0	50,109		
	Kuze-gun	0	22,942		
	Uji-shi	1	36,962	1	
Osaka-fu	Osaka-shi Minami-	2	39,449	2	
	ku				

	Osaka-shi Nishiyo-dogawa-ku	2	67,081	1	1
	Osaka-shi Fukushima-ku	2	69,273	2	
	Osaka-shi Naniwa-ku	0	28,513		
	Osaka-shi Higashinari-ku	2	105,977	2	
	Osaka-shi Taisho-ku	1	48,960	1	
	Osakashi Konohana-ku	2	33,515	2	
	Osaka-shi Minato-ku	0	26,615		
	Izumiotu-shi	0	31,180		
	Kaizuka-shi	0	49,286		
	Takatsuki-shi	1	42,721	1	
	Moriguchi-shi	1	54,434	1	
	Hirakata-shi	1	42,459	1	
	Izumisano-shi	1	31,180	1	
	Yao-shi	2	63,935	2	
	Ibaragi-shi	1	34,239	1	
	Tomidabayashi-shi	2	30,110	2	
	Minamikawachi-gun	2	164,764	2	
	Toyono-shi	2	51,109	2	
	Mishima-shi	0	68,611		
Hyogo-ken	Sumoto-shi	2	36,876	2	
	Aioi-shi	1	27,445	1	
	Toyooka-shi	0	21,641		
	Kakogawa-shi	2	25,165	1	1
	Tatsuno-shi	0	35,506		
	Innami-gun	1	76,588	1	
	Iho-gun	2	34,195		

	Kako-gun	2	92,877	2
	Kato-gun	1	69,633	1
	Kasei-gun	2	52,598	2
	Kanzaki-gun	1	71,734	1
	Taka-gun	1	60,953	1
	Akashi-gun	0	35,129	
	Sayo-gun	1	36,049	1
	Mino-gun	1	54,266	1
	Shikama-gun	0	61,107	
	Siso-gun	1	68,654	1
	Taki-gun	1	58,745	1
	Hikami-gun	1	88,634	1
	Iyushi-gun	0	26,344	
	Yabu-gun	1	55,718	1
	Asago-gun	2	41,257	2
	Mikata-gun	1	50,395	1
	Tsuna-gun	2	115,416	2
	Mihara-gun	2	77,083	2
	Arima-gun	2	51,918	2
Nara-ken	Yoshino-gun	0	109,170	
	Takaichi-gun	2	57,857	2
	Soekami-gun	0	43,830	
	Uda-gun	0	51,961	
	Shiki-gun	2	99,249	2
	Yamabe-gun	1	55,989	1
	Kitakatsuragi-gun	1	68,767	1
	Minamikatsuragi-gun	2	40,661	2
Wakayama-ken	Shingu-shi	1	32,374	1
	Kainan-shi	1	34,641	1

	Ito-gun	2	95,741	2
	Nishimuro-gun	1	102,593	1
	Kaiso-gun	2	80,586	2
	Arita-gun	1	97,976	1
	Higashimuro-gun	2	74,454	2

Chugoku 3,883,419

		Chur ches	Popula- tion	Protes- tant	Roman and Grrek Catholic
Okayama-ken	Tamano-shi	1	41,884	1	
	Kozima-shi	1	38,185	1	
	Tomata-gun	0	55,298		
	Kume-gun	0	53,575		
	Aida-gun	0	48,346		
	Kojima-gun	2	101,847	2	
	Akaiwa-gun	0	57,657		
	Mitsu-gun	0	64,540		
	Jodo-gun	2	55,412	2	
	Kawakami-gun	1	49,081	1	
	Tsukubo-gun	1	75,598	1	
	Atetsu-gun	1	64,432	1	
	Kibi-gun	2	79,478	2	
	Jobu-gun	1	51,808	1	
	Shizuki-gun	2	47,475	2	
Hiroshima-ken	Mihara-shi	2	50,678	1	1
	Kamo-gun	0	128,937		
	Takada-gun	2	74,313	1	1
	Yamagat-gun	0	61,592		

	Aki-gun	2	166,459	2	
	Asa-gun	1	82,297		1
	Saheki-gun	2	151,722	2	
	Numakuma-gun	2	110,225	2	
	Futami-gun	2	80,029	2	
	Fukayasu-gun	1	60,823	1	
	Konu-gun	1	22,730	1	
	Ashina-gun	1	82,832	1	
	Zinseki-gun	1	32,672	1	
	Sera-gun	1	46,243	1	
Shimane-ken	Izumo-shi	2	44,583	2	
	Iishi-gun	0	41,292		
	Nita-gun	1	29,177	1	
	Ohara-gun	2	39,746	2	
	Nogi-gun	1	54,225	1	
	Yatsuka-gun	1	93,845	1	
	Nima-gun	0	40,858		
	Ohchi-gun	2	68,790	2	
	Kanoashi-gun	2	36,549	1	1
	Naka-gun	0	83,384		
	Ano-gun	0	34,544		
	Chibu-gun	0	9,683		
	Onchi-gun	0	8,313		
	Ama-gun	0	6,921		
	Suki-gun	0	18,884		
Yamaguchi-ken	Bofu-shi	2	67,002	2	
	Hagi-shi	2	41,761	1	1
	Kudamatsu-shi	1	38,530	1	
	Onoda-shi	2	51,947	1	1

	Hikaru-shi	1	35,774	1
	Toyoura-gun	1	85,902	1
	Asa-gun	1	63,763	1
	Otsu-gun	0	58,909	
	Amu-gun	1	84,522	1
	Mine-gun	0	53,949	
	Oshima-gun	2	68,584	2
	Yoshiki-gun	0	50,373	
	Tsuno-gun	0	25,136	
	Kuga-gun	2	132,249	2
	Saba-gun	0	41,401	
Tottori-ken	Iwami-gun	1	43,385	1
	Yazu-gun	2	74,104	2
	Ketaka-gun	2	59,788	2
	Hino-gun	1	43,939	1
	Seihaku-gun	1	115,379	1

Shikoku 2,078,910

		Chur ches	Popula- tion	Protes- tant	Roman and Greek Catholic
Ehime-ken	Saijo-shi	2	46,188	1	1
	Nii-gun	2	63,556	2	
	Kamiukena-gun	1	47,348	1	
	Uma-gun	2	100,110	2	
	KiTauwa-gun	2	118,846	2	
	Minami-uwa-gun	1	47,707	1	
	Syuso-gun	2	67,448	2	
	Higashiuwa-gun	2	73,952	2	

Kagawa-ken	Marugame-shi	1	36,933	1	
	Okawa-gun	1	108,330	1	
	Kagawa-gun	0	90,111		
	Ayauta-gun	1	116,164	1	
	Kida-gun	1	81,789	1	
	Mitoyo-gun	1	171,730	1	
Tokushima-ken	Naruto-shi	1	43,225		1
	Oe-gun	1	63,546	1	
	Kaibu-gun	2	54,835	2	
	Katsuura-gun	1	54,905	1	
	Nakae-gun	1	113,577	1	
	Awa-gun	0	48,308		
	Miyoshi-gun	0	86,670		
	Mima-gun	2	103,413	2	
	Miyoto-gun	0	33,539		
	Myosai-gun	1	53,415	1	
Koichi-ken	Hata-gun	2	161,157	2	
	Tosa-gun	0	22,998		
	Agawa-gun	0	69,110		

Kyusyu 6,444,116

		Chur ches	Popula- tion	Protes- tant	Roman and Greek Catholic
Fukuoka-ken	Tagawa-shi	2	80,459	2	
	Itoshima-gun	2	75,273	2	
	Chikushi-gun	0	84,665		
	Kaho-gun	2	262,842	2	

	Tagawa-gun	1	150,749	1	
	Ukiha-gun	2	71,084	2	
	Kurate-gun	1	113,854	1	
	Asakura-gun	2	108,157	2	
	Sawara-gun	1	17,355	1	
	Mii-gun	1	87,231	1	
	Mitsuma-gun	2	126,425	2	
	Miyako-gun	2	90,105	1	1
	Miike-gun	0	18,361		
Saga-ken	Ogi-gun	1	89,890	1	
	Kanzaki-gun	0	55,217		
	Saga-gun	0	115,834		
	Miyaki-gun	2	79,095	2	
Nagasaki-ken	Isahaya-shi	2	64,375	1	1
	Omura-shi	2	56,593	1	1
	Iki-gun	0	51,601		
	Kamiagata-gun	5	21,533		
	Kitatakaku-gun	0	42,274		
	Minamitakaku-gun	0	190,646		
	Shimoagata-gun	2	35,859	2	
	Higashisonoki-gun	1	66,983		1
Kumamoto-ken	Yatsushiro-shi	1	48,632	1	
	Mizumata-shi	1	41,153	1	
	Arao-shi	2	55,573	2	
	Kamoto-gun	1	103,693	1	
	Kamimashiki-gun	1	113,551	1	
	Tamana-gun	1	147,133	1	
	Uto-gun	0	62,537		

Oita-ken	Kuma-gun	0	100,902		
	Yatsushiro-gun	0	99,770		
	Ashikita-gun	1	106,801	1	
	Shimomashiki-gun	0	97,093		
	Aso-gun	0	109,576		
	Hotaku-gun	0	87,595		
	Nakatsu-shi	2	51,791	1	1
	Hida-shi	1	46,793	1	
	Saheki-shi	2	39,702	2	
	Usuki-shi	1	26,715	1	
	Tsukumi-shi	0	32,726		
	Nishikunisaki-gun	1	54,550	1	
	Oita-gun	0	104,544		
	Ono-gun	1	109,704	1	
	Usa-gun	2	100,906	1	1
	Kusu-gun	2	47,595	2	
	Kitaamabe-gun	2	73,010	2	
	Minamiamabe-gun	0	64,311		
	Naori-gun	1	59,708	1	
	Shimoge-gun	0	50,856		
	Higashikunisaki-gun	2	75,796	2	
	Hida-gun	0	47,128		
Miyazaki-ken	Kobayashi-shi	0	39,593		
	Hinami-shi	1	11,629	1	
	Hiuga-shi	1	29,827	1	
	Tomishima-shi	0	4,580		
	Nishimorogata-gun	1	74,568	1	
	Nishiusuki-gun	0	50,001		

Kagosiima-ken	Kitamorogata-gun	0	112,996		
	Minaminaka-gun	1	111,093	1	
	Higashimorogata-gun	0	53,184		
	Higashiusuki-gun	0	103,922		
	Kanoya-shi	1	62,305	1	
	Makurazaki-shi	0	33,846		
	Kushikino-shi	0	32,763		
	Sendai-shi	2	41,022	1	1
	Isa-gun	1	132,015	1	
	Ibusuki-gun	2	113,150	1	1
	Kagoshima-gun	1	89,003	1	
	Soo-gun	1	146,244	1	
	Kumage-gun	0	76,672		
	Aira-gun	1	210,052	1	
	Kimotsuki-gun	1	169,179	1	
	Satsuma-gun	0	160,450		
	Hioki-gun	2	136,319	2	
	Ooshima-gun	0	1,384		
	Izumi-gun	0	132,015		

Denominations	Churches			Clergy						Members		Sunday School		Income		Paid				
	churches	Preaching stations	Last year increase	Factors who have a church	Assistant Pastors	Evangelists	Missionaries	Active	At large	At large	At large	At large	At large	Expressed in units of 1,000	Others	Total	For Pastors' Salaries			
1. United Methodist Church	1245	47	1218	74	713	30	107	256	36,833	33,795	39,683	16,416	1,611	120,966	5,569	29,039	39,631	125,280	24,700	
2. Episcopal Church	230	15	231	15	15	1	1	15	15	15,000	15,000	15,000	15,000	15,000	15,000	15,000	15,000	15,000	15,000	
3. Roman Catholic	17	2	37	1	1	1	1	11	11	1,100	1,400	2,000	702	61	4,115	1,107	1,000	1,100	1,602	
4. Lutheran (Evangelical)	19	1	6	1	1	1	1	3	4	4	4	142	8	659						
5. Lutheran (Evangelical)	8	8	1	1	4		26	1	2270		2270	12	404							
6. American Baptist	1	1	1	1	1	1	1	10	15	16	5	219	16	5	219	64	71	14	149	
7. Lutheran (Evangelical)	30	14	21	7	7		329	894	3,003	351	64	2,666								
8. Lutheran (Evangelical)	40	3	33	5	5	4	1	1	1	1	1	1	1	1	1	1	1	1	1	
9. Lutheran (Evangelical)	7	7	12	17	17	17	28	43	1,484	2,460	1,607	21	2,200							
10. United Methodist Church	2	2	10	14	14		2	2	2	2	2	2	2	2	2	2	2	2	2	
11. United Methodist Church	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
12. United Methodist Church	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
13. United Methodist Church	14	7	5	11	2	2	1	33	51	361	565	880	988	2	1,785	884	438	1,322	2,200	170
14. United Methodist Church	8		8						500											
15. United Methodist Church	4	2	2	1			3	3	31	49	43	28	4	445	274	34	33	136	85	
16. United Methodist Church	4	7	8	7	8	1	3	7	785	1,235	42	18	1,449	170	573	1,239	2,565	230		
17. United Methodist Church	21	15	13	8	3	5	6	4	10	1,124	1,123	1,398	18	2,050	999	360	1,360			
18. United Methodist Church	1						1	60												
19. United Methodist Church	1	1	1	1	1		6	7	107	119	7	75	4	254						
20. United Methodist Church	1			1			10	16						1	240					
21. United Methodist Church	50	60	22	23	2	5	39	1	306	1,623	339	240	55	3,359	2,260	586	339	3,130	2,800	
22. United Methodist Church	34	2	5	27	1	9	24	8	1	961		338	221	29	1,660	450	329	611	1,290	928
23. United Methodist Church	14		16	16					459	671	476	383	12	1,216						
24. United Methodist Church	9	11	1	6	3	3	8		462			26	3							
25. United Methodist Church	6	3	3	5	1		1		411			201	9	351						
26. United Methodist Church	1		1						350											
27. United Methodist Church	8	19	5	6	6	9			2,994	51	45	2,259								
28. United Methodist Church	2	2	2	2	2	2	2	2	204	653	1,213	51	4	1,254						
29. United Methodist Church	25	16	16	6	14	6	16	3	2	2	2	2	2	1,036	1,069	445	1,136	2,574	612	
30. United Methodist Church	2	2	3	7	2				118	103	55	7	80	132	230	362				
31. United Methodist Church	5	4	1	3	3	4			390	290	26	7	340	164	24	80	208			
32. United Methodist Church	1		5	5	4	1			60	80	24	30	7	100	7	15	10			
33. United Methodist Church	5	2	1	4	4	5			4	1	4	26	86	285	1	539	150	800	750	240
34. United Methodist Church	18	23	14	69	18	81	89	15	17	657	1,124	339	55	3,613						
35. United Methodist Church	2							2	8	22	76	39	5	230						
36. United Methodist Church	11	14	7	10	7				307	648	117	302	4	342	100	50	6	238	80	
37. United Methodist Church	28						20	2	14	228	77	305	4	172		68	161			
38. United Methodist Church	12							1	1	1	1	1	1	1	1	1	1	1	1	1
39. United Methodist Church	2							1	1	1	1	1	1	1	1	1	1	1	1	1
40. United Methodist Church	1							1	1	1	1	1	1	1	1	1	1	1	1	1
41. United Methodist Church	1							1	1	1	1	1	1	1	1	1	1	1	1	1
42. United Methodist Church	1							1	1	1	1	1	1	1	1	1	1	1	1	1
43. United Methodist Church	1							1	1	1	1	1	1	1	1	1	1	1	1	1
44. United Methodist Church	1							1	1	1	1	1	1	1	1	1	1	1	1	1
45. United Methodist Church	1							1	1	1	1	1	1	1	1	1	1	1	1	1
46. United Methodist Church	1							1	1	1	1	1	1	1	1	1	1	1	1	1
47. United Methodist Church	1							1	1	1	1	1	1	1	1	1	1	1	1	1
48. United Methodist Church	1							1	1	1	1	1	1	1	1	1	1	1	1	1
49. United Methodist Church	1							1	1	1	1	1	1	1	1	1	1	1	1	1
50. United Methodist Church	1							1	1	1	1	1	1	1	1	1	1	1	1	1
51. United Methodist Church	1							1	1	1	1	1	1	1	1	1	1	1	1	1
52. United Methodist Church	1							1	1	1	1	1	1	1	1	1	1	1	1	1
53. United Methodist Church	1							1	1	1	1	1	1	1	1	1	1	1	1	1
54. United Methodist Church	1							1	1	1	1	1	1	1	1	1	1	1	1	1
55. United Methodist Church	1							1	1	1	1	1	1	1	1	1	1	1	1	1
56. United Methodist Church	1							1	1	1	1	1	1	1	1	1	1	1	1	1
57. United Methodist Church	1							1	1	1	1	1	1	1	1	1	1	1	1	1
58. United Methodist Church	1							1	1	1	1	1	1	1	1	1	1	1	1	1
59. United Methodist Church	1							1	1	1	1	1	1	1	1	1	1	1	1	1
60. United Methodist Church	1							1	1	1	1	1	1	1	1	1	1	1	1	1
61. United Methodist Church	1							1	1	1	1	1	1	1	1	1	1	1	1	1
62. United Methodist Church	1							1	1	1	1	1	1	1	1	1	1	1	1	1
63. United Methodist Church	1							1	1	1	1	1	1	1	1	1	1	1	1	1
64. United Methodist Church	1							1	1	1	1	1	1	1	1	1	1	1	1	1
65. United Methodist Church	1							1	1	1	1	1	1	1	1	1	1	1	1	1
66. United Methodist Church	1							1	1	1	1	1	1	1	1	1	1	1	1	1
67. United Methodist Church	1							1	1	1	1	1	1	1	1	1	1	1	1	1
68. United Methodist Church	1							1	1	1	1	1	1	1	1	1	1	1	1	1
69. United Methodist Church	1							1	1	1	1	1	1	1	1	1	1	1	1	1
70. United Methodist Church	1							1	1	1	1	1	1	1	1	1	1	1	1	1
71. United Methodist Church	1							1	1	1	1	1	1	1	1	1	1	1	1	1
72. United Methodist Church	1							1	1	1	1	1	1	1	1	1	1	1	1	1
73. United Methodist Church	1							1	1	1	1	1	1	1	1	1	1	1	1	1
74. United Methodist Church	1							1	1	1	1	1	1	1	1	1	1	1	1	1
75. United Methodist Church	1							1	1	1	1	1	1	1	1	1	1	1	1	1
76. United Methodist Church	1							1	1	1	1	1	1	1	1	1	1	1	1	1
77. United Methodist Church	1							1	1	1	1	1	1	1	1	1	1	1	1	1
78. United Methodist Church	1							1	1	1	1	1	1	1	1	1	1	1	1	1
79. United Methodist Church	1							1	1	1	1	1	1	1	1	1	1	1	1	1
80. United Methodist Church	1							1	1	1	1	1	1	1	1	1	1	1	1	1
81. United Methodist Church	1							1	1	1	1	1	1	1	1	1	1	1	1	1
82. United Methodist Church	1							1	1	1	1	1	1	1	1	1	1	1	1	1
83. United Methodist Church	1							1	1	1	1	1	1	1	1	1	1	1	1	1
84. United Methodist Church	1							1	1	1	1	1	1	1	1	1	1	1	1	1
85. United Methodist Church	1							1	1	1	1	1	1	1	1	1	1	1	1	1
86. United Methodist Church	1							1	1	1	1	1	1	1	1	1	1	1	1	1
87. United Methodist Church	1							1	1	1	1	1	1	1	1	1	1	1	1	1
88. United Methodist Church	1							1	1	1	1	1	1	1	1	1	1	1	1	1
89. United Methodist Church	1							1	1	1	1	1	1	1	1	1	1	1	1	1
90. United Methodist Church	1							1	1	1	1	1	1	1	1	1	1	1	1	1
91. United Methodist Church	1							1	1	1	1	1	1	1	1	1	1	1	1	1
92. United Methodist Church	1							1	1	1	1									

Social Work (Protestant and Catholic)

174 institutions of 360 did not give any information. Therefore these statistics are incomplete. The following number of institutions did not answer: Settlements, 8, Orphanages 22, Nurseries 58, Juvenile Crime 5, Asylums 4, Prostitution 7, Hospitals 46, Handicapped 1, Juridical 2, General 5, Old 7, Others 13.

The employees of 195 institutions out of 360 number 4,289.

The figures for Nagasaki Prefecture are only those of the Catholic institutions.

Prefecture	Settlement		Orphanage		Nursery		Juvenile Crime Prevention		Asylums for Mother and Baby protection		Protection of Prostitutes		Hospital and Birth Clinics		T. B. Leper, Mentally Insane		Blind, Deaf, Cripple, Bodily Handicapped		Juridical Help		General Help Unemployed Help, Lodging, Housing		Old People		Others	
	Inst.	Users	Inst.	Users	Inst.	Users	Inst.	Users	Inst.	Users	Inst.	Users	Inst.	Users	Inst.	Users	Inst.	Users	Inst.	Users	Inst.	Users	Inst.	Users	Inst.	Users
Tokyo	5	5,570	12	737	33	2,647	6	160	7	611	5	462	17	11,756	10	1,332	6	415	2	14	5	1,126	3	105	8	550
Chiba			1	50		279								5	2	54	1	49			1	19				
Kanagawa			7	561	10	465	1	78	4	185	2	25	3	15,861	1		2	104			2	158	1	148	1	
Saitama			3	135	4	242											2	160								
Ibaraki	1	150			1	85									1	324							1	25		
Tochigi													1													
Gumma			1	51	6	548				80					2	118	1	91					1	65		
Niigata					1	150	4	178							1											
Nagano			1	44	5	212							2	21	1	70										
Ishikawa			2	135	3	224			1	19			1	114												
Toyama					3	205				273					2	217	1									
Shizuoka			3	325	4	285																				
Aichi	1	52	5	134									1													
Gifu			3	153													1	178								80
Shiga					3	227									2	79										
Nara					3	84																				
Wakayama					2	134																				
Kyoto	1		1	62	6	538			1	15	1		3	23	1		2	58	1		1	135				
Osaka	4	410	6	632	8	477	1		2	121	2	60	5	318			1	2,000			1					
Hyogo	1		7	305	8	670	3	127	3	221			6				3	67			1	80	1	8	1	
Okayama	1	120	1		8	419							1	122	1	45										
Hiroshima					6		63	1	40																	
Tottori			2	77	237																					
Shimane					4	236																				
Yamaguchi					2	46	1	10	1	32																
					2	137																				
Kagawa					3	215									1											
Tokushima			1	35	2	113				31																
Ehime					3	158																				
Kochi					2	131							1													
Fukuoka		4			6	236							1		1		46				2	30	3	58		
Nagasaki	1		5	23	18	135	3	166					4										1			
Kumamoto			3	67	3	157			2	120			4	53	2	120							2	40		
Oita			1	5	1	75	1	200			1										1					
Miyazaki			1	84																			1			
Kagoshima			1																							
Fukushima			3	111	3	147																				
Yamagata			1	74	2	138																				
Miyagi			2	264	4	326	2	60	1	35	1	1	1													
Akita					2	212																				
Aomori					2	140																				
Iwate	2	186	1	17	7	624							2	65							1	130	1	16	1	24
Hokkaido			4	96	8	456							3	60			1	59								
Total	16	6,436	78	4,092	204	12,125	19	864	26	1,783	13	547	69	28,453	28	2,405	21	3,181	3	14	16	1,694	18	515	15	630



Protestant Schools (Translated from the Kirisuto Kyo Nenkan 1952)

Only the number of schools, but not the number of pupils is given in the following cases: 9 Theological Seminaries, 2 Colleges, 1 Junior College, 2 High and Middle Schools, 140 Kindergartens.

	Theological Seminary			College			Junior College			High and Middle School			Primary School			Kindergarten		
	School	Pupil	School	Pupil	School	Pupil	School	pupil	School	Pupil	School	Pupil	School	Pupil	School	Pupil	School	Pupil
Hokkaido																		
Aomori																		
Iwate																		
Akita																		
Miyagi																		
Yamagata																		
Fukushima																		
Ibaraki	1	29																
Tochigi																		
Gumma	1	40																
Saitama	20	658																
Tokyo	1	40																
Chiba																		
Kanagawa																		
Shizuoka																		
Yamanashi																		
Nagano	1	12																
Niigata																		
Toiyama																		
Ishikawa																		
Fukui																		
Aichi																		
Gifu																		
Shiga																		
Mie																		
Nara	1	26																
Wakayama																		
Kyoto	3	153																
Osaka	3	83																
Hyogo	6	187																
Okayama																		
Hiroshima																		
Tottori	1	6																
Shimane																		
Yamaguchi																		
Kagawa																		
Tokushima																		
Ehime																		
Kochi																		
Fukuoka																		
Saga																		
Nagasaki	1	20																
Kumamoto	1	30																
Oita																		
Miyazaki																		
Kagoshima																		
Total	40																	

Catholic Schools (Roman and Greek)

Translated from the Kirisuto Kyo Nenkan, 1952

Only the number of schools, but not the number of pupils is given in the following cases: 9 Theological Seminaries, 6 Colleges, 3 Junior Colleges, 61 High and Middle Schools, 13 Primary Schools, 21 Kindergartens.

	Theological Seminary			College			Junior College			High and Middle School			Primary School			Kindergarten		
	School	Pupil		School	Pupil		School	Pupil		School	Pupil		School	Pupil		School	Pupil	
Hokkaido				1			1			7						6		
Aomori										3						2		94
Iwate										2						1		
Akita										2						2		
Miyagi	1									2								
Yamagata																1		150
Fukushima										1			2			1		
Ibaraki																		
Tochigi																		
Gumma																		
Saitama	1																	
Tokyo	2	32		2			3	66		14		991	8	822		16		1,164
Chiba										15		2,619	5	189		7		1,120
Kanagawa				1			1	10		6		791						136
Shizuoka																1		
Yamanashi																		78
Nagano										2						1		
Niigata																1		
Tochigi	1	14														2		
Tokushima																		
Isikawa																		
Fukui																		
Aichi	2			1						3						1		100
Gifu																		
Shiga																		
Mie																		
Nara																		
Wakayama																		
Kyoto	1									4		605				3		290
Osaka										8		3,150	1			4		589
Hyogo				1						8		2,462	1			1		150
Okayama										2		1,330						
Hiroshima				1			-60			2						1		43
Tottori																1		
Shimane																		
Yamaguchi																1		
Kagawa																		
Tokushima										2						3		
Ehime																		
F Kochi																		
Fukuoka	1	24								5		978	1			5		415
Saga										1		271						
Nagasaki	2						1			9						8		270
Kumamoto										1		778						
Oita																1		
Miyazaki	1									2						2		
Kagoshima										3								
Total	12			7			6			104			18			76		

Churches and Membership by Prefectures (March 31, 1951)

The figures for Nihon Kirisuto Kyodan are taken from the Nihon Kirisuto Kyodan Nenkan, 1952, (published by Nihon Kirisuto Kyodan). The other figures are taken from the Kirisuto Kyo Nenkan, 1952.

These statistics are to be used with caution, as sometimes incomplete or no information was available. The figures, therefore differ from those given in the "Denominations" Statistics. But they shed some valuable light on the actual distribution of the Christian forces throughout Japan. They express in a positive way what the "Districts with insufficient evangelization" statistics state negatively. The columns are not totalled where the information was too incomplete.

	Nihon Kirisuto Kyodan (United Church of Christ in Japan)				Seikokai (Episcopal Church)		Other Protest. Groups		Independent Churches		Roman Catholic Church		Greek Orthodox Church		
	Churches			Members, active and prospective	Members		Churches	Members	Churches	Members	Churches	Members	Churches	Members	
	Self-supporting	Not self-supporting	Preaching Stations		Churches	Members active, absent									
Hokkaido	18	13	3	34	3,244	16	1,949	44	1,700	1	255	24	6,761	11	1,343
Aomori	5	7	3	15	1,486	4	576	2	51	1	55	5	930	4	92
Iwate	6	8	1	15	941	2	155	1	33			5	579	9	375
Akita	5	5		10	1,013	4	531	2	21			4	905	2	138
Miyagi	19	6	8	33	3,044	1	243	12	558			13	1,795	12	1,193
Yamagata	10	6	4	20	1,027	4	183	9	248			3	526	1	70
Fukushima	12	14	4	30	2,713	8	479	11	239	1	8	9	1,118	3	171
Ibaraki	8	7	16	31	927	5	444	19	408			1	262	4	331
Tochigi	11	4	5	20	713	7	432	9	387	1	41	9	929	6	376
Gumma	12	9	2	23	2,211	6	740	19	2,138			4	646	7	487
Saitama	24	14	24	62	1,839	9	1,098	16	604			4	969		
Tokyo	128	96	43	267	29,448	39	6,402	117	10,214	8	196	27	14,348	3	1,110
Chiba	7	19	16	42	1,555	12	1,055	20	1,360			4	898	6	554
Kanagawa	30	23	2	55	4,360	8	1,560	50	1,895	3	154	32	4,724	3	475
Shizuoka	22	20	4	46	3,851	5	518	14	507	2	61	8	1,506	9	343
Yamanashi	5	9	1	15	1,359	2	150	4	115			2	500		
Nagano	13	14	6	33	1,711	11	1,048	14	3,613	1	85	5	900		
Niigata	11	6	4	21	1,287	4	431	9	376			14	1,182		
Toyama	3	4	7	14	269	1	57	1	0			2	117		
Ishikawa	5	5	3	13	1,005	1	148	3	81			1	304		
Fukui	3	6	5	14	348	3	265	4	78			2	86		
Aichi	13	13	7	33	3,572	7	686	15	343	2	157	12	1,663	4	583
Gifu	1	2	1	4	161			19	332			2	342		
Shiga	7	13	2	22	1,777	2	253					4	442		
Mie	5	8	2	15	940	4	354	6	162			4	409		
Nara	2	3	5	10	301	8	815	6	104			1	340		
Wakayama	6	3	3	12	1,254	7	518	3	258			3	239	1	118
Kyoto	31	17	9	57	7,404	11	1,079	27	1,508			14	4,160	1	212
Osaka	51	22	7	80	9,968	16	4,136	36	2,613	2	18	14	4,488	1	278
Hyogo	55	23	8	86	9,639	8	548	35	1,138	1	93	17	4,282	3	53
Okayama	24	13	2	39	3,770	1	190	9	500	1	286	3	1,263	1	45
Hiroshima	14	16	5	35	2,123	3	246	20	999	1	43	10	1,613		
Tottori	7	3	5	15	800	2	177	2	57			3	280		
Shimane	2	8	10	20	358	2	78	8	370	4	100	3	278		
Yamaguchi	18	7		25	2,560	2	101	9	320			8	1,236		
Kagawa	4	6	1	11	583	1	6	8	167			3	185		
Tokushima	5	4	1	10	439	4	187	3	84			2	145	1	102
Ehime	21	25	4	50	3,690	1	118	10	446			6	570		
Kochi	8	2	2	12	1,384	1	6	11	254			2	400		
Fukuoka	28	14	9	51	5,845	8	960	47	2,949			18	8,460	2	18
Saga	2	3	3	8	267	2	42	5	422			5	3,031		
Nagasaki	7	4	1	12	830	4	308	1	544			100	63,170	1	71
Oita	10	8	5	23	1,309	1	89	3	286			4	1,380	2	103
Kumamoto	6	2	3	11	964	2	230	11	1,525	1	71	7	3,221	2	131
Miyazaki	6	8		14	1,107	2	115	3	60			5	1,580		
Kagoshima	3	2	2	7	641	2	79	5	217			6	667	1	138
Total	698	525	257	1,480	125,947		29,731			31	1,633	424	142,459		8,911

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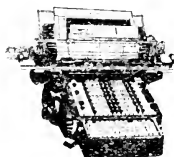
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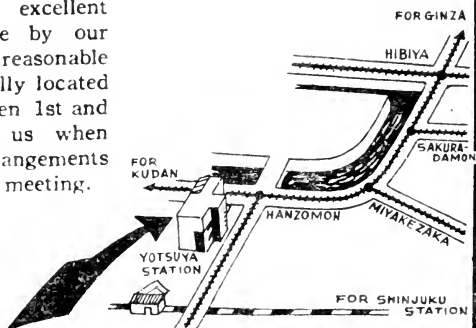
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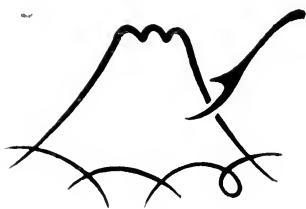
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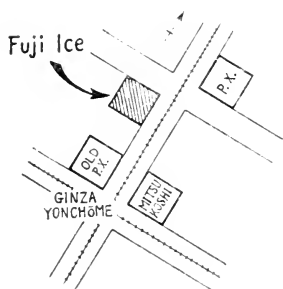
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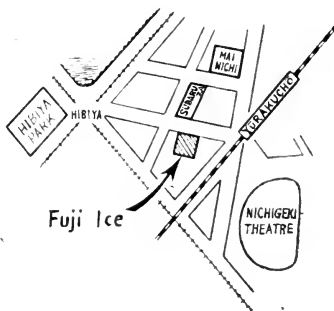


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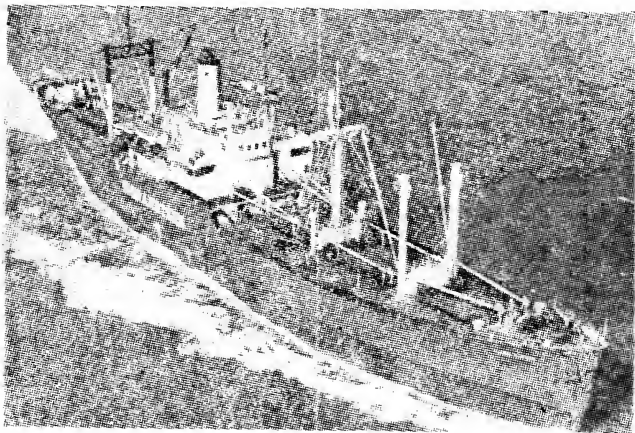


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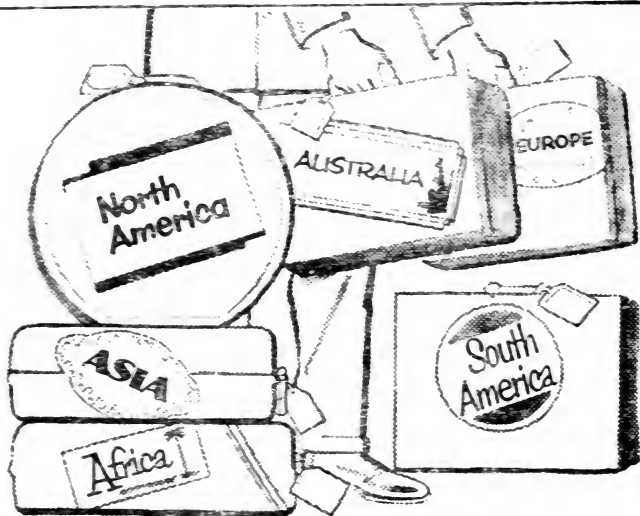
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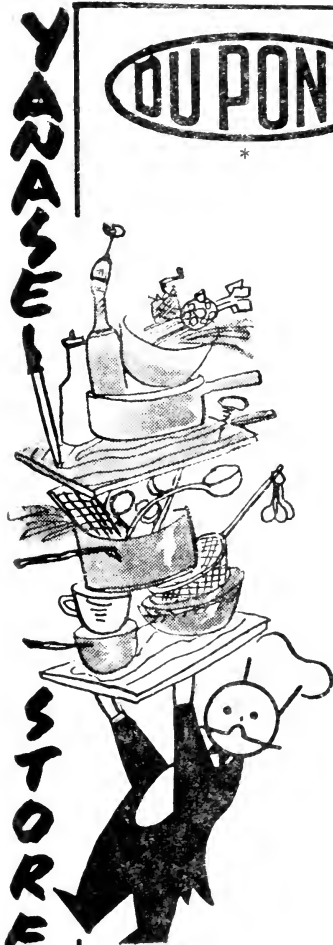
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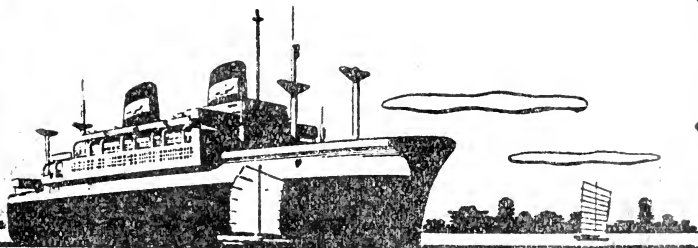
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